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THE USE OF THE PREPOSITIONS IN APOLLONIUS RHODIUS

COMPARED WITH THEIR USE IN HOMER

DISSERTATION

SUBMITTED TO THE FACULTY OF PHILOSOPHY
OF THE CATHOLIC UNIVERSITY OF AMERICA
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

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The writer of this thesis was born in Fellerich, near Treves, Germany, July 15, 1875. From the age of six to fourteen he attended the elementary school in his native place. In September, 1891, he came to the United States of America and entered the University of Notre Dame, Indiana, from which he was graduated with the degree of Bachelor of Arts in 1898. After a year spent in the Novitiate of the Congregation of Holy Cross at Notre Dame, he was sent to Washington (Sept. 1899) to pursue his theological studies. He matriculated also in the school of philosophy at the Catholic University, specializing in the department of Classical Philology. His studies in that department were Greek, as a major, and Sanskrit, as a first minor, both under Dr. Bolling. As a second minor he took Latin under Dr. Dunn. In addition he followed courses of lectures in Comparative Philology, Comparative Grammar and Gothic, given by Dr. Bolling; and a course in Romance Philology by Dr. Dunn. December 21, 1901, he was ordained to the priesthood, and in September, 1902, after three years of continuous study at the Catholic University at Washington, D. C., he was recalled to the University of Notre Dame as Professor of Greek. Here also he finished this work as one of the requirements for the degree of Doctor of Philosophy.

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TO

DR. GEORGE M. BOLLING,

MY ESTEEMED PROFESSOR

OF

GREEK, SANSKRIT AND COMPARATIVE PHILOLOGY,

THIS WORK

IS CORDIALLY AND RESPECTFULLY

DEDICATED.

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PREFACE.

The study of Apollonius Rhodius offers many points of special interest to the classic student, on account of the almost endless variety of epic usages reflected from the Homeric poems. How far Apollonius succeeded in imitating Homer has been shown (1) *for the forms* by Rzach; (2) *for the vocabulary* by Merkel, (Prolegomena), by Schmidt, (De Apollonii Rhodii Elocutione, Muenster, 1853), and by Seaton, (Journal of Philology, XIX., 1890); (3) *for the syntax of the cases* by Cholevius and Linsenbarth; (4) *for the figures, syntax and vocabulary* by Goodwin; (5) *for the participle* by Bolling.

The aim of the present work is to compare Apollonius with Homer in prepositional usages. The prepositions make a good, though rugged, field for comparison, because the standard taken by Apollonius had to be not only *negative*, by avoiding post-Homeric uses, but also *positive*, by adopting forms and uses which had never crossed the boundaries of epic poetry and were, for that reason, artificial. For many valuable suggestions in the work I wish to acknowledge my indebtedness to Dr. Bolling. To Dr. Miller of the Johns Hopkins University I am grateful for the final examination of the manuscript.

INTRODUCTION.

The classification of the parts of speech, generally accepted by grammarians, is convenient but not accurate. When examined in the light of comparative linguistic science, the division is found to be in a large measure arbitrary. The cardinal difficulty lies in the fact that words are grouped together and differentiated either according to *form*, or according to *function*; but the differences of form and function do not always go parallel. Hence a division according to one does not fit the other. In the development of a language the original meaning of a word often fades and the word may even pass from one part of speech to another. This process of change is well recognized as one of the most interesting phenomena in the history of language. Cf. Paul, Principien der Sprachgeschichte, p. 312; also B. L. Gildersleeve, A. J. P., XXIII., p. 14.

As regards the form of the prepositions, some undoubtedly originated in noun-cases; e. g. *ἀμφί*, *ἀντί*, and *περί* are locatives, *ὑπέρ* is probably also a locative without the suffix. The form with suffix is seen in Sanskrit upári, Greek *ὑπείρ*, if = **ὑπέρι*. Other prepositions show adverbial suffixes. Here belong most of the pseudo-prepositions. Others, as *διά*, *παρά*, *σύν*, cannot be classified. Cf. Curtius, Erläuterungen, ch. 17; Brugmann, Griechische Grammatik, p. 430; Vogrinz, Gram. des hom. Dialektes, p. 88.

Also in regard to function, the prepositions are

perhaps the most unsettled part of speech, shifting from one function to another and finally laying claim to several functions at the same time. Thus the improper prepositions are used as simple independent adverbs and in case-construction; while the prepositions proper share three distinct functions, i. e. they may be used: (a) as simple adverbs, (b) in composition or tmesis with verbs, or (c) in case-regimen. The name "pre-position" (πρό-θεσις, *prae*-positio) has come chiefly from the second usage, and partly also from the last, because the normal position in post-Homeric Greek was preposition + case. The Alexandrian grammarians looked upon the post-position in Homer (case + preposition) as a deviation from the ordinary usage; though there are strong reasons for believing that in Indo-European the prepositions in the construction with cases were *post-positive*. Cf. Delbrück, Vergl. Syn. Vol. I., Sec., 275; Vol. III., Sec. 44.

Tyler, The Prepositions in the Homeric Poems, Am. Phil. Ass., Vol. V., p. 7, says that "of all the parts of speech the preposition has been the most unfortunate in its nomenclature, being the only part of speech whose name expresses nothing of its nature or office, but merely its position with reference to the verb of which it is the prefix, or the noun which it precedes; and that position, usual indeed, but by no means universal, still less essential or founded in the nature of things. If it must be named from an accidental circumstance instead of an essential characteristic, its position is so generally a *pre*-position as

perhaps to justify the name on the principle of logicians: '*a potiori nomen fit.*' ''

For a correct understanding of the so-called prepositions, nothing is more important than the generally admitted fact that they belong ultimately to the same category of words as the adverbs. Cf. Krüger-Pökel, P. II., 68 1-2; Kühner-Gerth, Sec. 443; Brugmann, Gr. Gr.[3] p. 430; Vogrinz, Gram. d. Hom. Dial. p. 206; Monro, Hom. Gram., Sec. 175; Schoemann, Die Lehre von den Redeteilen, p. 138. Strong, The History of Language, p. 361; says: "Prepositions were once adverbs, serving to denote more closely the direction of the verbal action; as to go *in*, to carry *off*, to throw *up*, to fall *down*. They then became displaced, i. e. detached from the verb, and came to belong to the noun, furthering the disappearance of its case-endings and assuming their office."

In much the same way is the course of the development of the different functions of the prepositions mapped out by Delbrück, Synt. Forsch., Vol. V., p. 126; Vergl. Synt., Vol. I., p. 664; Vogrinz, Berl. Phil. Wochenschr., 1885, Sp. 225–230. Compare also Monro, Hom. Gram., Sec. 178; Kühner-Gerth, Sec. 428, 4–5.

The strongest proof that the prepositions were originally adverbs, is to be found in the Homeric language, where we have the actual transition-period from adverbs to prepositions and where consequently we find cases of these words in which it is hard to decide whether their adverbial or prepositional nature predominates.

Accordingly, after disposing of the improper pre-

positions (Chap. I.), we proceed to take up the prepositions: (a) as simple adverbs (Chap. II.) and (b) in tmesis with the verb (Chap. III.). Then, discussing briefly the reasons why prepositions are rarer in poetry than in prose and pointing out: (a) the examples in Apollonius of the simple cases and (b) the examples with the suffixes in-θεν and-δε to denote the local relations *whence*, *where* and *whither*, which in prose would usually be expressed by a preposition with its case (Chap. IV.), — we pass on to the prepositions in case construction (Chap. V.), and conclude with the prepositions in adverbial phrases (Chap. VI.).

It will be noticed at a glance that chapters I., II., III., and IV., belong almost exclusively to the domain of poetry (chiefly epic), while in chapters V. and VI. the poetic element appears at once in the large bulk of the examples of prepositions to denote local relations and also in such metaphoric usages as are distinctively poetic.

Some uses, which are found in Homer, do not occur in the Argonautica. The reason for this is not always easy to find. The Homeric examples are generally few in number, and at first sight it would seem to be the easiest explanation to assume that the absence of these constructions in Apollonius is purely accidental, the bulk of his work being only one-fifth of that of Homer. This may sometimes have been the case; but, on the other hand, in accordance with the tendency of imitative authors to overdo rare constructions, we might expect to find in Apollonius a large increase of just such constructions as are repre-

sented in Homer by only a few examples. The only restrictions to this tendency in the case of Apollonius seem to have been two principles diametrically opposed to each other. (1) When the Homeric construction is one that, like μετά with the genitive, or πρός with the dative, or even παρά with the accusative of the person, afterwards became the ordinary prose construction, Apollonius avoided it, because at his time it was felt to be prosaic. (2) On the other hand, a construction like ἀνά with the genitive or dative, that never obtained a solid foothold even in later poetry, was possibly felt to be too archaic and too strange, and was for that reason avoided by Apollonius. Similarly he avoids forms like εἰνί for ἐν as too poetic, and ἐγγύς, ἄνευ, etc., as too prosaic.

Little work having been done in the department of the Homeric prepositions "by the statistical harrow" (A. J. P., XXIII., p. 25), Ebeling's Lexicon Homericum and Gehring's Index Homericus had to supply this deficiency. Of valuable assistance for the Homeric statistics was Haggett's contribution to the "Studies in Honor of Basil L. Gildersleeve." Also the chapters on the prepositions in the Homeric grammars of Monro and Vogrinz have afforded a convenient outline for the principal Homeric usages. Sobolewski (for Aristophanes) and Lutz (for the Orators) have been most frequently consulted to establish the Attic prose-usage. For the later prose Polybius has sometimes been cited through the dissertation of Krebs. Finally, the explanation for some deviations from Homer I sought in the "Epic Cycle" and in Tragedy; also in Herodotus, because to the

later Greek writers "Ionic" and "poetic" were synonymous terms.

It is to be expected that in the classification of the prepositions with all their epic peculiarities, some doubtful cases will come up, which can hardly be put in any fixed category. Here belong especially: (a) examples in which the preposition might be taken as a simple adverb, or with the verb (tmesis), or with the noun (case-construction); and (b) examples of prepositions in case-regimen, but standing on the boundary line of two different meanings, as causal and instrumental. As regards the settling of some of these puzzling examples, the words of Goethe hold good: "Es irrt der Mensch, so lang er strebt."

CHAPTER I.

THE IMPROPER OR PSEUDO-PREPOSITIONS.

The improper prepositions, mostly adverbs of place, hold an important position in poetry. Like the proper prepositions, they govern cases, and are especially frequent with the genitive. The only essential distinction between an improper and a proper preposition is that the former never entered into composition with verbs as the latter did

A large portion of the pseudo-prepositions or case-adverbs belongs to the epic language exclusively. Some are loose compounds (*παράθετα* rather than *σύνθετα*), formed from a preposition and an adverb; e. g. *ἀντι-πέρηθεν*, *ἀπ-άνευθεν*, *ἀπο-νόσφιν*, *δι-αμπερές*, *ἔκ-τοθεν*, *ἐξ-ἔτι*, *ἐπι-σχεδόν*, *ἐσ-άχρι*, *ἐφ-ύπερθεν*, *καθ-ύπερθε*, *κατ-αντικρύ*, *κατ-εν-αντίον*, *κατ-όπισθε*, *μετ όπισθε*, etc. Cf. Vogrinz, Gram. d. hom. Dial., p. 230; Monro, Hom. Gram., Sec. 228.

In the treatment of the improper prepositions, no better method could be followed than that pointed out by T. Mommsen in his "Beiträge zu der Lehre von den Griech. Präpositionen"; Excurs III., Casus-Adverbia, pp. 764-766; viz. to discuss from a comparative point of view the questions (a) of frequency, (b) of position and (c) of case-government. Stylistic peculiarities occur in almost every writer. Apollonius has especially many, which will be pointed out in their respective places.

FREQUENCY.

As regards the frequency of the improper prepositions compared with that of the prepositions proper, Mommsen says "dass die Dichter überhaupt sie weit häufiger und weit mannigfaltiger haben als de Prosaiker. Im Durchschnitt ist das Verhältniss der C. A. zu den Präpositionen in der Poesie höchstens wie 1:6 (Sophocles, Apol. Rhod.), mindestens wie 1:13 (Pindar, Lyrici Min.), das mittlere Verhältniss ist 1:8 (Homer, Hesiod, Iambogr.), oder 1:9 (Euripides). . . . . In der Attischen Prosa ist das Durchschnittsverhältniss 1:18, in der ältern (Thucyd.) ein geringeres 1:22 (24); die Ionische Prosa hat einen stärkern Verbrauch von C. A. (1:12), desgleichen Antiphon; Xenophon und Platon (1:10), (9), gehen am weitsten, nähern sich also der Poesie."

Homer has 1112 examples of improper prepositions in case-construction; Apollonius has 275. This gives for Apollonius one improper preposition per 21.2 lines; for Homer one per 24.9 lines, and shows, as does Mommsen's calculation, a slight gain in Apollonius. The adverbs which Apollonius construes with cases more frequently than Homer are chiefly : ἄνευθεν (Apol. 7, Hom. 9), ἕκητι (Apol 16, Hom. 3), ἔκτοθι (Apol. 12, Hom. 2), and ἐξέτι (Apol. 4, Hom. 2). On the other hand Apollonius shows a marked decrease in ἄντα (Apol. 1, Hom. 23), and πρόσθε(ν) (Apol. 1, Hom. 35).

POSITION.

According to Mommsen, the *pre-positives* hold in

Homer a relation to the *post-positives* as eight to six. In Apollonius I find 142 prepositives and 97 post-positives, showing that Apollonius (3:2) uses the prepositives in a slightly larger proportion than Homer (8:6).— Homer has 70 cases of *inter-posita*; Apollonius has 36, which is a large increase over Homer, in proportion to his work.

It is surprising that in the use of pre-positives and post-positives Apollonius leans more toward the prose usage (4:1), whereas the common tendency in poetry was for the post-positives to increase. Thus in Pindar, Aeschylus and Sophocles the prepositives balance with the post-positives, but in Euripides the post-positives increase considerably.

WITH CASES.

From the following comparison of the statistics of Homer and Apollonius it is evident that the use with the genitive increases in Apollonius, while the use with the dative, and especially with the accusative decreases in accordance with the general tendency of the language.

Homer: — Gen 750, Dat. 250, Acc. 112.

Apollonius: — Gen. 235, Dat. 35, Acc. 5.

Apollonius has altogether 82 improper prepositions: 69 with the genitive, 6 with the dative, one (πέρις) with the acusative; 5 with the genitive and dative, one (εἴσω) with the genitive and accusative.

For the greater part, Apollonius imitated the Homeric usage. He differs from Homer chiefly in the large number of case-adverbs (13 c. gen., 3 c. dat., 1 c. acc.), which do not occur in Homer at all;

also in using words as case-adverbs (12 c. gen., 4 c. dat.), which in Homer are used only in an absolute sense. With *εἴσω* Apollonius has reversed the Homeric order. Homer uses it 3 times with the genitive and 49 times with the accusative; but Apollonius has it 7 times with the genitive and only twice with the accusative.

A. WITH THE GENITIVE.

a) APOLLONIUS AGREES WITH HOMER.

Ἄγχι: — I. 25 *σκοπιῆς Πιμπληίδος ἄγχι*; similar examples are: I. 67, 553; II. 94; III. 219; IV. 209. For Homer compare: Θ 117, I 43, K 161, O 362; *β* 417, etc.

Ἀγχόθι:— I. 37 *ὄρεος Φυλληίου ἀγχόθι*; also II. 1047; IV. 484. Cf. Ξ 412, Ψ 762; *ν* 103. Homer never uses the word in an absolute sense, which is found in Apollonius: IV. 330, 336, etc.

Ἄνευθεν:—I. 855 *Ἡρακλῆος ἄνευθεν*; also III. 641, 781, 987, 1030; IV. 744, 1008.—Cf. E 185, Φ 78, X 88; *η* 192, *π* 239, etc. The prose form *ἄνευ* is not found in Apollonius, though it occurs nine times with the genitive in Homer: P 407, Ψ 387, etc.

Ἄντα:—III. 44 *ἄντα θυράων*. Cf. B 626, Υ 69, 73, 75; *α* 334, etc.

Ἀντία:—I. 790 *ἀντία δεσποίνης*; IV. 1710

Ἱππουρίδος ἀντία νήσου. Cf. Φ 481, Υ 80, 88, 113, 118; etc. In Homer ἀντία is always construed with a case; in Apollonius it occurs also in an absolute sense, as in I. 799, III. 287.

Ἀπάνευθε(ν):—I. 863 ἀπάνευθε γυναικῶν; also II. 874, 1210; III. 114, 333; IV. 371. Cf. A 48, 549, Ξ 30, etc.

Ἀπονόσφι:—III. 9 Διὸς δ' αὐτοῖο καὶ ἄλλων ἀθανάτων ἀπονόσφι θεῶν. Cf. A 541; ε 113, etc.

Ἄσσον:—IV. 780 ἄσσον ἑοῖο. Cf. X 4; ρ 303.

Ἄτερ:—I. 397 ἡρώων ἄτερ ἄλλων; II. 55 πάλου ἄτερ, 1009 καμάτων ἄτερ. Cf. A 498, Δ 376, E 473, 753; I 604, O 292, Φ 50, etc.

Ἄχρις:—III. 874 λευκῆς ἐπιγουνίδος ἄχρις, 1382 ἄχρις κώλων. Cf. σ 370, where Homer uses ἄχρι in a temporal sense. The form ἄχρι is not used by Apollonius. In two passages Apollonius uses ἄχρις to emphasize a preposition (like Latin "usque ad"); III. 762 ὑπὸ νείατον ἰνίον ἄχρις, and IV. 1401 ἄχρις ἐπ' ἄκνηστιν.

Διαμπερές:—II. 319 τάων . . διαμπερές; IV. 1251 διαμπερές . . πετράων. Cf. M 429, Υ 362, etc.

Ἐγγύθι:—I. 633 ἐγγύθι νήσου; also III. 926; IV. 1072, 1442. Cf. Z 317, I 76; ν. 156, ω 358. The prose form ἐγγύς, which occurs forty-six times in Homer, is not used by Apollonius.

Εἵνεκα:— I. 666 τοῦ . . . εἵνεκα; II. 180

εἵνεκα μαντοσύνης; also II. 261; III. 721; IV. 191, 398, 648, 807, 1097. Cf. A 174, Γ 100, 128, Z 328, 356, Ξ 89, T 58, X 236, Ψ 608, Ω 501; δ 145, etc. Of the variants, ἕνεκεν occurs once with the genitive in Apollonius: IV. 364 σῶν ἕνεκεν καμάτων, with which compare for Homer ρ 288, 310. The form εἵνεκεν, which is not Homeric, is found four times with the genitive in the Argonautica: II. 216 αὐτῆς εἵνεκεν Ἥρης; similarly II. 1133; IV. 1032, 1714. Here may be mentioned also οὕνεκα, which is used only absolutely in Homer, but in Apollonius it governs the genitive three times: I. 1325 = III. 356 οἷό περ οὕνεκ', III. 370 τῶν γάρ σφε μετέλθεμεν οὕνεκ' ἐώλπει. In these passages οὕνεκα is equivalent in meaning to ἕνεκα. The absolute sense "because" is seen in I. 615; III. 246, 334, 470, 626, 1124; IV. 791. Cf. γ 53, 61, etc. The prose form ἕνεκα, which occurs twenty-six times in Homer with the genitive, is found only once in Apollonius (IV. 1521), and only in the absolute sense "because."

Ἑκάς:—I. 84 ἑκὰς Κόλχων; similarly II. 134, 858; III. 207; IV. 131, 566, 1649. For Homeric parallels compare E 791, I 246, N 263; γ 260, δ 99, etc.

Ἑκάτερθεν: — II. 678=IV. 1660 *παρειάων ἑκάτερθεν*. Cf. Γ 340, Ψ 813.

Ἕκητι:— 1) Of gods, "by the aid of:" I. 116 *Διωνύσοιο ἕκητι*. Cf. *ο* 319, *τ* 86, *υ* 42. This is the only use in Homer. Apollonius uses it also:

2) Of persons: I. 902 *Πελίαο ἕκητι*; likewise I. 334; II. 253, 297, 526, 757; III. 621, 1059; IV. 1085, 1197.

3) Of things, "for the sake of," as equivalent to *εἵνεκα*: I. 773 *φιλότητος ἕκητι*; II. 1156=III. 266 *κτεάνων Ἀθάμαντος ἕκητι*; IV. 390 *ἕκητί γε συνθεσιάων*, 1016 *ἕκητι μαργοσύνης*. Cf. Pind. N. 8, 81; Aesch. Choe. 701; Soph. Phil. 669; Eurip. Med. 1235. In Homer *ἰότητι* (dat. of *ἰότης*) is used of gods and mortals; cf. Σ 396, Τ 9; *η* 214, *λ* 384, *σ* 234; also Apollonius III. 542, IV. 1030. In Aeschylus, Pro. 557, it is used of the occasion, as *ἰότατι γάμων* "on the occasion of the marriage."

Ἔκτοθεν:—I. 1037 *ἀδευκέος ἔκτοθεν ἄτης*; III. 1200 *πάτου ἔκτοθεν*. Cf. *α* 132; also Aesch. Pers. 871, Sept. 629. In IV. 520 Apollonius has the adverbial prepositional phrase *ἐκ τόθεν* (not *ἔκτοθεν* as Brunck, Wellauer and Lehrs would have it.)

Ἔκτοθι:—I. 243. *γαίης Παναχαιίδος ἔκτοθι βάλλει*; I. 659 = I. 793, IV. 47, 1180 *ἔκτοθι πύργων*. Other examples are: I. 833, 1291;

III. 373, 1198; IV. 1296, 1546, 1755. For Homer compare O 391, X 439,—the only two passages in which he uses the word. Apollonius has it in an absolute sense in III. 255.

Ἐκτός: — II. 1174 *ἐκτὸς ἀνηρεφέος πέλε νηοῦ*; III. 472 *δήμου τε καὶ ἄστεος ἐκτὸς ἔβησαν* Similarly IV. 211, 1655. Cf. I 67, Υ 49, δ 678, etc.

Ἔκτοσθε:—I. 634 *πυλέων ἔκτοσθε*; II. 894 *πετράων ἔκτοσθε*. Cf. I 552; ψ 148, etc.

Ἔνδοθεν:—I. 929 *Ῥοιτειάδος ἔνδοθεν ἀκτῆς*. Cf. Z 247, Ω 161; δ 74.

Ἔνδοθι:—I. 936 *Προποντίδος ἔνδοθι*; similar examples are: II. 346, 1265; IV. 333, 508, 1374, 1383. Cf. Σ 287; h. Cer. 355.

Ἔνδον:— I. 906 *Πελασγίδος ἔνδον Ἰωλκοῦ*. Cf. Υ 13, Ψ 200, etc.

Ἔνερθε(ν): — II. 846 *ἄκρης τυτθὸν ἔνερθ' Ἀχερουσίδος*; III. 1158 *κλιντῆρος ἔνερθεν*; IV. 535 *πολλὸν ἔνερθεν οὐδεος*. Cf. Θ 16, Λ 252.

The form *νέρθε(ν)*, which in Homer is twice construed with the genitive (Ξ 204, λ 302), is used thus by Apollonius only in connection with a preposition, as I. 155 *νέρθε κατὰ χθονός*, 745 *νέρθεν ὑπὲκ μαζοῖο*.

Ἐντός: — I. 782 *πυλέων τε καὶ ἄστεος ἐντός*. Cf. M 374, 380, etc.

Ἔντοσθε(ν):—II. 761 *μεγάρων ἔντοσθε*; III.

754 *στηθέων ἔντοσθεν*; also IV. 1066, 1133, 1778. For Homer compare Δ 454; *α* 380, *β* 145, etc.

Ἐξέτι:— II. 784 = IV. 250, 430 *ἐξέτι κείνου* (temp.); IV. 789 *ἐξέτι νηπυτίης*. Cf. I. 106; Θ 245.

In I. 976 *ἔτι* is best taken with *νέον* in the sense of "recently,"—*ἐξ* alone governing *πατρός*. Another possibility would be to change *νέον* to the genitive *νέου* governed by *ἐξ-έτι*. Cf. Kuehner-Gerth, p. 540 A.

Ἔξοχα:—I. 859 *ἔξοχα δ' ἄλλων ἀθανάτων*. Cf. Ξ 257, Ω 113, 134.

Ἰθύς: — I. 1032 *ἰθὺς ἑοῖο*; II. 254 *τοῦ δ' ἰθύς*. Cf. E 849, Θ 322, M 106, 254, Π 584, P 340, Ω 471; *ο* 511, etc.

Καθύπερθε: — III. 581 *λασίης καθύπερθε κολώνης*; IV. 1377 *καθύπερθε θαλάσσης*. Cf. *γ* 170, Θ 279, etc.

Καταντικρύ:—II. 626 *ἐφιεμένοιο καταντικρὺ* (*κατ' ἀντικρύ*?) Πελίαο. Cf. *κ* 559=λ 64,—the only example in Homer.

Κατόπισθε:—II. 273 *τάων δ' αὖ κατόπισθε*. Cf. λ 6= *μ* 148.

Λάθρη: — II. 125 *λάθρη ἐυρρίνων τε κυνῶν αὐτῶν τε νομήων*. Cf. E 269; *ρ* 43; h. Cer. 240.

Μεσηγύ:—IV. 1573 *μεσηγὺ | ῥηγμίνων*. Cf. Θ 259, 560, I 549, Λ 448, 570, N 568, Π 396; *χ*

93, 442, 459, etc. Apollonius reversed the Homeric usage of this word. Homer construed it with the genitive twenty times; Apollonius only once. Homer uses it in an absolute sense five times (Λ 573, Ο 316, Υ 371, Ψ 521; *η* 195); Apollonius has it eighteen times (I. 85; II. 51, 270, 337, 1239; III. 307, 441, 665, 723, 929; IV. 525, 600, 880, 1231, 1360 *μεσσηγύς*;— III. 1316; IV. 579, 582 *μεσσηγύ*).

Μέσφα:—IV. 337 *μέσφα Σαλαγγῶνος ποταμοῦ καὶ Νέστιδος αἴης*. Cf. Θ 508 (the only example of *μέσφα* in Homer). The phrase *μέσφα αὖτις* "until" occurs twice in Apollonius: II. 1230, 1261.

Μετόπισθε:— I. 1064 *πόσιος μετόπισθε*. Cf. I 504; *ι* 529.

Νειόθεν:—I. 1197 *δαπέδοιο . . . τινάξας | νειόθεν*. Cf. Liddell and Scott s. v. The word occurs only once in Homer: Κ 10 *νειόθεν ἐκ κραδίης*, for which Apollonius has two close parallels: I. 385 *νειόθεν ἔξ ἕδρης* and I. 1313 *νειόθεν ἐκ λαγόνων*. Apollonius has the word also in the absolute sense in I. 1288; II. 205; III. 383, 1302, 1357; IV. 142.

Νειόθι:—I. 63 *ἐδύσετο νειόθι γαίης*, 255 *νειόθι γαίης κεῖτο*; III. 62 *νειόθι δεσμῶν*:—The word occurs only once in Homer Φ 317 *νειόθι λίμνης*. Apollonius uses it absolutely in I. 990,

1098, 1326; II. 355; III. 164, 706; IV. 1613.

Νόσφι(ν):—I. 197 *νόσφιν γ'* Ἡρακλῆος, 322 *πόληος νόσφι*. Similarly I. 1207, 1294; II. 275; III. 577; IV. 10, 346, 352, 406, 819. Cf. A 349; *α* 20, 185, *π* 383, *ω* 212, 308, etc.

Ὄπιϑε(ν):— IV. 329 *ὄπιϑεν ποταμοῖο*. Cf. P 468 *ὄπιϑε δίφροιο*.

Πάροιϑε(ν): — II. 52 *ϑῆκε πάροιϑε ποδῶν*, 909 *ἄντροιο πάροιϑεν*; IV. 245 *πάροιϑ' Ἅλυος ποταμοῖο*. Cf. A 360; *δ* 625, etc. Absolutely: (1) *πάροιϑεν* I. 208, 529; II. 89, 582, 654, 889; III. 694; Cf. Δ 185, *η* 125, etc. (2) *τὸ πάροιϑεν* "before" I. 254, 284, 630, 816; II. 1061; III. 324, 473, 526, 894; IV. 862, 882; cf. *α* 322, *β* 312, *σ* 275.

Πάρος: — II. 101 *τοῦ δὲ πάρος*; III. 22= 422, 1062 *ποδῶν πάρος*. Cf. Θ 254.

Προπάροιϑε(ν):—I. 215 Ἰλισσοῦ *προπάροιϑε*. Other examples are II. 68, 529, 862; III. 254, 317; IV. 1475. For Homer compare Δ 348, Π 218, Ο 66; *δ* 355, etc. In Apollonius *προπάροιϑεν* is always post-positive; in Homer it stands also before the case, as in N 205; *α* 117, etc.

Πρόσϑε(ν):—IV. 264 *πρόσϑε σεληναίης*. This is the only example of *πρόσϑεν* with the genitive in Apollonius. In Homer, however, we find thirty-five examples; cf. M 145, N 385, T 13; *χ* 4, etc.

Τῆλε:—III. 1334 *τῆλε δ' ἑοῖο.* Cf. Λ 817, Π 539, X 291; *β* 333, etc. With preposition: I. 1278 *τῆλε δ'ἀπ' ἀκτῆς*; IV. 1472 *τῆλε δι' ἠπείροιο.* Cf. Λ 358, Π 117; *ε* 315, etc. The adverbial phrase *τῆλε παρέξ* occurs twice in Apollonius: II. 272; III. 1233.

Τηλόθεν:— II. 506 *τηλόθεν Αἱμονίης.* Cf. Pind. N. 2, 18; Soph. Aj. 204; Eurip. H. F. 1112. In Homer always with a preposition, as: A 270, B 849, 857, 877, Σ 208, etc. With *ε* 283 *τηλόθεν ἐκ Σολύμων ὀρέων* compare for Apollonius II. 402 *Ἀμαραντῶν τηλόθεν ἐξ ὀρέων.* In III. 879 the genitive depends on the verb.

Τηλόθι:— II. 588 *τηλόθι . . . πετράων.* In II. 795 *τηλόθι ναιετάοντος ἐνόσφισαν Ἡρακλῆος*, the genitive is absolute, and so is *τηλόθι.* For Homeric examples of *τηλόθι* c. gen. compare A 30, Π 461, Σ 99, Ω 86, 541; *β* 365.

In IV. 1206 it is doubtful whether we are to write *ἄπο τηλόθι* (Brunck, Becker, Merkel) or *ἀποτηλόθι* (Wellauer, Seaton). The same holds good for IV. 726, 1186. The form *ἀποτηλόθι* is not Homeric; but Apollonius may have used it as a variant for *ἀποτηλοῦ* (*ι* 117).

Χάριν:— I. 851 *Ἡφαίστοιο χάριν πολυμήτιος.* Cf. O 744, which is also the only example in Homer.

b) APOLLONIUS HAS CASE-CONSTRUCTION, WHERE HOMER HAS ONLY THE ABSOLUTE SENSE.

Ἄνδιχα: — I. 908 *ἄνδιχα τοῖο ἄνακτος*; II. 929 *ἄνδιχα δ' αὖ χύτλων*.

Absol.: II. 577; III. 23; IV. 31. Cf. Π 412, 578, Σ 511, Υ 387, X 120.

Ἀπό-προθι: — III. 313 *μάλα πολλὸν ἀπόπροθι Κολχίδος αἴης*, 372 *ὀφθαλμῶν μοι ἀπόπροθι*, 1064 *ἀπόπροθι πολλὸν ἑοῖο*.

Absol.: I. 602; IV. 287, 553, 1633. Cf. δ 757, 811, ε 80, ι 18, 35, etc.

Κατεναντίον:—II. 360 *κατεναντίον ἄρκτου*. This is the only instance of the word in Apollonius; Homer has it likewise only once Φ 567, and in the absolute sense.

Πρόσω:— IV. 1266 *χέρσου πολλὸν πρόσω*. Cf. Soph. Aj. 204.—Absol.: Λ 572, M 274, etc.

Ὕπερθεν: — I. 534, 573, 622 *ὕπερθ' ἁλός*, 1088 *ὕπερθεν νηίου*, 1096 *ὕπερθεν σεῖο*; III. 1222 *νιφόεντος ὕπερθεν Καυκάσου*; IV. 956 *αἰγλήεντος ὕπερθεν οὐρανοῦ*, 1139 *τοῖο δ' ὕπερθεν*. —Cf. Aesch. Sept. 228, Ag. 232.—Absol.: II. 322, 734, 1035, 1067; III. 205, 883, 1259; IV. 571. Cf. ε 184, ξ 393, 476, υ 2, etc.

Ὑψόθεν:— II. 808 *ὑψόθεν ἄκρης*; IV. 168 *ὑψόθεν . . . ὑπωροφίου θαλάμοιο*. Cf. Pind. Ol. III. 12. — Absol.: I. 1203; III. 542; IV. 1374. Cf. M 383; *β* 147, etc.

Ὑψόθι: — II. 571 *ὑψόθι δ' ὄχθης*, 1081 *ὑψόθι νηός*; IV. 846 *περαίης ὑψόθι γαίης*, 924 *πυριθαλπέος ὑψόθι πέτρης*.—Absol.: I. 590; II. 354, 935; IV. 46, 1285, 1422, 1680, 1707. Cf. K 16, P 676, T 376.

Note: Homer, on the other hand, has sometimes case-construction, where Apollonius has only the absolute sense; e. g. *ἀγχοῦ* (Ω 709; ζ 5); *ἀμφίς* (c. gen. B 384, Θ 444; c. dat. E 723; c. acc. Ξ 274; ζ 266); *ἀντικρύ* (E 130, 819; *κ* 559). Similarly *ἀντίον*, *ἐξόπιθεν*, *νέρθεν*, *ὀπίσω* (*ὀπίσσω*), *προτέρω*, *τηλοῦ*, *ὑπένερθεν*.

c) APOLLONIUS HAS CASE-ADVERBS, NOT FOUND IN HOMER.

Ἀντιπέρηθεν: — II. 1032 *ἀντιπέρηθεν νήσου*; III. 1270 *ἄστεος ἀντιπέρηθεν*.—Absol.: I. 613, 977; II. 1177; IV. 470.—Ἀντιπέρην is used only absolutely in Apollonius. The passages cited by Linsenbarth for case-construction are examples of the absolute use. In II. 177 the dative (not the genitive) depends on the verb, and in I. 722 and IV. 68 the genitive is adnominal.

Ἀποκριδόν;—II. 15 *ἀποκριδὸν . . . ὁμίλου*. Cf. Liddell and Scott s. v.

Ἄπωθεν:—IV. 323 *ἄπωθεν . . . Ἀγγού-*

ρου ὄρεος, 952 ἄπωθεν πετράων. Cf. Eurip. Iph. T. 108.

The absolute sense occurs ten times in Apollonius: I. 583; II. 48, 86, 433, 983; III. 1136, 1190; IV. 443, 1170, 1569.

Ἔκποθεν:—III. 262 ἔκποθεν ἄτης, 1288 ἔκποθεν ἀφράστοιο κευθμῶνος χθονίου.

Ἐναμοιβαδίς: — I. 380 τῶν δ' ἐναμοιβαδὶς αὐτοὶ ἐνέσταθεν ἀμφοτέρωθεν. A similar example is IV. 199 ἀμοιβαδὶς ἀνέρος ἀνὴρ ἑζόμενος, although here we may have a blending of two constructions. Cf. Solon 12 (4), l. 43 σπεύδει δ' ἄλλοθεν ἄλλος; but Theocr. I. 34 πὰρ δέ οἱ ἄνδρες | καλὸν ἐθειράζοντες ἀμοιβαδὶς ἄλλοθεν ἄλλος | νεικείουσ' ἐπέεσσι.

Ἐνωπαδίς—IV. 1505 ὑποτρέσσαντος ἐνωπαδίς.—Absol.: IV. 354, 718, 1413.

Ἐσάχρι:—I. 604 ἐσάχρι Μυρίνης.

Κατεναντία: — II. 1118 κατεναντία νήσου. Cf. Dion. P. 114.

Μεσσόθι:—II. 172 μεσσόθι νηός. Here μεσσόθι is a poetic variant for μεταξύ.— Absol.: I. 1278.

Μετόπιν:—IV. 1762 μετόπιν . . . Εὐφήμοιο.

Παροιτέρω: — II. 427 τῶνδε παροιτέρω. Absol.: II. 686.

Περίαλλα:—II. 217 περίαλλα θεῶν. Absol.: III. 529; Hom. h. XIX. 46.

Προτέρωσε: — I. 1241 *ἰὼν προτέρωσε κελεύθου*; II. 394 *νήσου δὲ προτέρωσε καὶ ἠπείροιο περαίης φέρβονται Φίλυρες*.—Absol.: I. 306, 391, 592, 964, 1014; II. 369, 554, 621; III. 1287; IV. 498, 1375, 1608. Cf. Hom. h. 32, 10.

B. WITH THE DATIVE.

As T. Mommsen (p. 186) observes, there are two characteristic differences between the Alexandrian poets and the early bards; (1) the decrease of *μετά* with the dative (and to some extent also of *ἅμα*) and (2) the increase of synonymous adverbs, as *μίγα*, *ἄμμιγα* and the like with the dative.

a) APOLLONIUS AGREES WITH HOMER.

Ἅμα:—1) temporal: I. 607 *ἅμ' ἠελίοιο βολῇς*. Similar examples are: I 1362; II. 945, 1123; III. 1171. Cf. I 682, Σ 136, 210, etc.

2) sociative: I. 257 *κριῷ ἅμ'*. Similar examples are: I. 656, 637; II. 210, 419; III. 256, 880, 915, 1242; IV. 363.—Cf. K 196, etc.

3) concomitant: I. 425 *ἅμ' εὐχωλῇ*; III. 632 *ἅμα κλαγγῇ*; IV. 1599 *ἅμα δ' εὐχωλῇσιν*. Cf. Ϡ 161; Hom. h. 24, 15.

Ὁμοῦ:—II. 121 *ὁμοῦ δέ οἱ ἐσσεύοντο Αἰακίδαι*, 788 *ὁμοῦ Μυσοῖσιν*. Other examples are:

II. 841, 891, 964; IV. 1329. Cf. E 867, O 118, etc.

Ἐγγύθεν:—II. 137 *σφισιν ἐγγύθεν*. Cf. P 554, Σ 133.

b) APOLLONIUS HAS CASE-CONSTRUCTION, WHERE HOMER HAS ONLY THE ABSOLUTE SENSE.

Ἄντην: — III. 100 *ἄντην | ἀλλήλαις*.— Absol.: III. 1009, 1065. Cf. Ω 223; ε 77, etc.

c) APOLLONIUS HAS CASE-ADVERBS, NOT FOUND IN HOMER.

Ἄμμιγα:—I. 573=II. 985 *ἄμμιγα παύροις*; III. 1404 *ἄμμιγα Κόλχοις*. Cf. Herod. VI. 58, 16 *σύμμιγα γυναιξί*.—Absol.: IV. 626, 1194.

Μίγα:—IV. 1343 *μίγα θηλυτέρῃσιν*. Cf. Pind. Pyth. IV. 113. Similarly *μίγδα* in Homer Θ 437.

C. WITH THE ACCUSATIVE.

Πέριξ (not Homeric): — II. 204 *γαῖαν δὲ πέριξ*, 573 *νῆα . . . πέριξ*; III. 1213 *πέριξ δέ μιν ἐστεφάνωντο*. Cf. Aesch. Pers. 368; Eurip. H. F. 243. In Herodotus the word governs the accusative frequently, and the genitive twice: I. 179; II. 91. The absolute sense is found in Apollonius in I. 1097; III. 1290; IV. 272, 281 1518, with which compare Aesch, Pers. 418; Soph. Ant. 1301; Eurip. Andr. 266.

D. WITH THE GENITIVE AND DATIVE.

Of the five adverbs that govern the genitive and the dative in Apollonius, only *σχεδόν* has both cases in Homer. *Πέλας* governs only the genitive in Homer. *Ἐπισχερώ* and *ἐφύπερθεν* are used only absolutely in Homer; while *ἐπισχεδόν* is not a Homeric word.

Σχεδόν:—1) With the genitive: I. 402 *ἁλὸς σχεδὸν*, 408 *βωμοῦ σχεδόν*, 1243 *Πηγέων σχεδόν*. Similarly II. 1099, 1193, 1255; III. 1072; IV. 469, 506, 1123, 1311, 1742. Cf. *Υ* 263; *δ* 439, *ε* 288, etc.

2) With the dative: I. 671 *τῇ καὶ παρθενικαὶ πίσυρες σχεδὸν ἑδριόωντο*. Cf. *β* 284, *ι* 22.

Πέλας:—1) With the genitive: III. 1073 *νήσου πέλας*; IV. 1343 *ὅρμοιο πέλας*. Cf. *ο* 257 *Τηλεμάχου πέλας* (the only example of *πέλας* c. gen. in Homer). Likewise, the word is found only once in the absolute sense in Homer (*κ* 516); whereas Apollonius has it more often; cf. I. 737; II. 187, 984; III. 59, 1235; IV. 718.

2) With the dative: II. 1049 *πέλας ἡμῖν*. Cf. Pind. Ol. VII. 34, N. XI. 4; Aesch. Supp. 208.

Ἐπισχερώ:—1) With the genitive: IV. 451 *ἐπισχερὼ . . . ἀοιδῆς*.

2) With the dative: I. 528 *ἐπισχερὼ ἀλλήλοισιν*. Absol.: III. 170, 1268. Cf. A 668, *Σ* 68, *Ψ* 125.

Ἐφύπερθε(ν):—1) With the genitive: II. 395 *Φιλύρων δ' ἐφύπερθεν*; III. 217 *ἐφύπερθε δόμοιο*; IV. 1706 *δοιάων δὲ μιῆς ἐφύπερθεν*.

2) With the dative: III. 833 *ἀμβροσίῳ δ' ἐφύπερθε καρήατι βάλλε καλύπτρην*.—Absol.: IV. 176. Cf. Ω 645: δ 298, etc.

Ἐπισχεδόν:—1) With the genitive: II. 1286 *ἐπισχεδὸν . . . νεισομένων*; IV. 946 *ἠμαθόεντος ἐπισχεδὸν αἰγιαλοῖο*. Cf. h. Ap. 3 *ἐπισχεδὸν ἐρχομένοιο*.

2) With the dative: II. 606 *ἐπισχεδὸν ἀλλήλῃσιν*:—Absol.: II. 492; IV. 1108, 1185, 1348.

E. WITH THE GENITIVE AND ACCUSATIVE.

Εἴσω:—1) With the genitive: I. 372 *εἴσω ἁλός*; II. 136 *εἴσω Βεβρυκίης*, 579 *εἴσω πετράων*; III. 311 *ἑσπερίης εἴσω χθονός*. The variant ἔσω c. gen. occurs three times: I. 357=390 *ἔσω ἁλός*; II. 73 *ἔσω τοίχοιο*. Cf. Z 284=X 425; *η* 135; Ϡ 290;—Aesch. Sept. 232, 539, Ag. 1022; Soph. O. T. 1515, Tr. 902, El. 39; Eurip. Med. 89, 100, 135, etc.

2) With the accusative: III. 1018 *φρένας εἴσω*; IV. 308 *κόλπον ἔσω πόντοιο*. Cf. A 71, Γ 322, Z 10, Σ 441, Ω 155, 184, 199; λ 579, etc.—Absol.: II. 95, 736; III. 48, 651; IV. 710. Cf. H 270, δ 775, etc.

CHAPTER II.

PREPOSITIONS USED AS INDEPENDENT ADVERBS.

The adverbial use of the prepositions belongs chiefly to the epic language. It is less frequent in lyric and dramatic poetry, as also in Ionic prose. In Attic prose only *πρὸς δέ* and *καὶ πρός* have survived. Cf. Krüger-Pökel, P. II., Sec. 68,2; Kühner-Gerth, Sec. 443.

According to the general opinion this was the original use of prepositions, though Delbrück (Grundr., 275) thinks that the *ad*-verbial use came from the *pre*-verbial, which would make tmesis older.

In Apollonius there is, as might be expected, a considerable increase in the adverbial use of prepositions. He has 124 examples, while Homer has 317 in all. In proportion to the bulk of his work Apollonius used the prepositions as adverbs nearly twice as often as Homer. He has on the average one in 47 lines, while Homer has one only in 89.1 lines (Il. 83, Od. 98 4). As a rule when the preposition is used adverbially, it is placed at the head of a sentence or clause; consequently, a particle usually follows it to give it the tone of an independent adverb. Out of the 124 examples in Apollonius 95 occur at the beginning, and only 29 are found in the middle of a sentence or clause; 104 are followed by a particle (*δέ*-75, *γάρ*-12, *τέ*-11, *καί*-3, *δή*-2, *μέν*-1), and

only 20 are without a particle. The prepositions not used at the head of the sentence or clause, nor accompanied by a particle, are chiefly the double prepositions *παρέξ*, *διαπρό*, *ἐπιπρό* and *προπρό*; also *ἐπι* and *περί* in a few phrases. Attention may be drawn to the frequent occurence of the adverbial prepositions in the fifth foot.

Apollonius differs from Homer in a number of details. Notably is this the case with *μετά*, *πρό* and *σύν*, which he employs more frequently as independent adverbs; vice versa, *διαπρό* and *παρά* are more frequent in Homer. *Ἀνά*, *ἀποπρό* and *ὑπό* are not used adverbially in the Argonautica as in the Odyssey or in the Iliad. *Ἐπιπρό*, which Apollonius uses eleven times and only adverbially, is not a Homeric word. Also *προπρό* is un-Homeric.

TABLE SHOWING THE FREQUENCY OF THE ADVERBIAL USE OF PREPOSITIONS IN APOLLONIUS, AS COMPARED WITH THEIR FREQUENCY IN HOMER.

PREPOS.	I.	II.	III	IV.	Tot. in Ap.	Total in Homer.
περί	7	8	2	6	23	80 (Il. 43, Od. 37)
ἀμφί	4	2	8	6	20	64 (Il. 41, Od. 23)
ἐν	5	1	3	6	15	59 (Il. 27, Od. 32)
μετά	1	2	3	8	14	6 (Il. 4, Od. 2)
σύν	4	0	4	2	10	3 (K 224, Ψ 879, ω 387)
ἐπιπρό	3	3	1	4	11	0
πρό	1	1	3	2	7	10 (Il. 7, Od. 3)
ἐπί	0	2	3	2	7	21 (Il. 17, Od. 4)
παρέκ	0	1	4	0	5	8 (Il. 2, Od. 6)
πρός	0	1	2	1	4	12 (Il. 7, Od. 5)
παρά	0	1	1	0	2	17 (Il. 11. Od. 6)
πρόπρό	0	0	1	1	2	0
διαπρό	0	0	0	1	1	18 (Il. 16, Od. 2)
περιπρό	0	1	0	0	1	2 (Λ 180=Π 699)
περί τ ἀμφί τε	0	1	0	1	2	2(*ἀμφιπερί*–Φ10, Ψ191)
ἀνά	0	0	0	0	0	2 (Σ 562, ω 343)
ἀποπρό	0	0	0	0	0	2 (Π 669, 679)
ὑπό	0	0	0	0	0	9 (Il. 7, Od. 2.)
Total	25+24+35+40 = 124					315 (Il. 192, Od. 123.)

— Ἀμφί —

I. 238 ἀμφὶ δὲ λαῶν | πληθὺς σπερχομένων ἄμυδις θέεν.

I. 880 ἀμφὶ δὲ λειμὼν|ἑρσήεις γάνυται. Cf. ζ 292.

IV. 1299 ἀμφὶ δὲ λειμὼν | ἑρσήεις βρέμεται. Similarly περί in II 569.

I. 1123 ἀμφὶ δὲ φύλλοις | στεψάμενοι δρυΐνοισι θυηπολίης ἐμέλοντο.

I. 1154 ἀμφὶ γὰρ αἰθὴρ | νήνεμος ἐστόρεσεν δίνας. Cf. κ 94.

II. 921 ἀμφὶ δὲ καλὴ | τετράφαλος φοίνικι λόφῳ ἐπελάμπετο πήληξ. Cf. Ο 608 ἀμφὶ δὲ πήληξ | σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο. Χ 134 ἀμφὶ δὲ χαλκὸς ἐλάμπετο.

II. 1207 ἀμφὶ δὲ Κόλχων | ἔθνεα ναιετάουσιν. Cf. Π 234, Χ 408.

III. 166 ἀμφὶ δὲ πόντος. Cf. Μ 460.

III. 424 βουλὴν δ' ἀμφὶ πολὺν στρώφα χρόνον.

III. 810 ἀμφὶ δὲ πᾶσαι | θυμηδεῖς βιότοιο μελη-δόνες ἐνδάλλοντο.

III. 882 ἀμφὶ δὲ θῆρες | κνυζηθμῷ σαίνουσιν ὑποτρομέοντες ἰοῦσαν.

III. 884 ἀμφὶ δὲ λαοὶ | εἶκον. Cf. Ω 83; λ 136.

III. 1247 ἀμφὶ δ' ἑταῖροι | πείρησαν τευχέων.

III. 1346 ἀμφὶ δ' ἑταῖροι | θάρσυνον μύθοισιν. Cf. Κ 151, Ο 9; ι 544.

III. 1351 ἀμφὶ δὲ πολλὸς | ἀφρός. Cf. Ω 163.

IV. 129 ἀμφὶ δὲ μακραὶ | ἠιόνες ποταμοῖο.

IV. 311 *ἀμφὶ δὲ δοιαὶ | σχίζονται προχοαί.*
IV. 601 *ἀμφὶ δὲ κοῦραι | Ἠλιάδες.* Cf. Δ 328.
IV. 941 *ἀμφὶ δὲ κῦμα.* Cf. A 481; *β* 427, *ε* 411.
IV. 1396 *ἀμφὶ δὲ νύμφαι | Ἑσπερίδες ποίπνυον.*

— Διαπρό —

IV. 313 *τῇ δὲ διαπρὸ | Ἄψυρτος Κόλχοι τε θοώτερον ὡρμήθησαν.* Cf. Υ 276, Φ 164, etc.

— *ἐν* —

In point of frequency of the prepositions in the adverbial use, *ἐν* holds the third highest place in Apollonius as well as in Homer. Also in Ionic prose *ἐν* is often used adverbially. Lundberg (p. 5) cites twenty-five examples from Herodotus. For most of the examples from Apollonius are found close parallels in Homer.

I. 752 *ἐν δὲ δύω δίφροι πεπονήατο δηριόωντες.* Cf. E 740–741, Σ 490, 573, 587; *η* 129, etc.
I. 759 *ἐν καὶ Ἀπόλλων Φοῖβος ὀιστεύων ἐτέτυκτο.* Cf. Σ 483.
I. 939 *ἐν δέ οἱ ἀκταὶ | ἀμφίδυμοι.* Cf. *τ* 173, 175, etc.
I. 948 *ἐν δ' ἥρως Αἰνήιος υἱὸς ἄνασσεν.* Cf. Soph. O. T. 27, 182.
I. 1262 *ἐν δὲ κελαινὸν ὑπὸ σπλάγχνοις ζέεν αἷμα.*

With this compare the following examples, in which the dative is ethical: III. 1042 *ἐν δέ*

οἱ ἀλκὴ | ἔσσετ'; IV. 169 *ἐν δέ οἱ ἦτορ χαίρει*; IV. 1064 *ἐν δέ οἱ ἦτορ . . . εἴλετο*; IV. 1541 *ἐν δέ οἱ ὄσσε . . . λάμπεται*; IV. 16 *ἐν δέ οἱ ὄσσε πλῆτο πυρός*. Cf. T 16, 366; ζ 131.

II. 1266 *ἐν δὲ καὶ αὐτὸν | ἱστὸν ἄφαρ χαμάσαντο παρακλιδόν*.

III. 1090 *ἐν δ' αὐτὴ Ἰαωλκός, ἐμὴ πόλις, ἐν δὲ καὶ ἄλλαι πολλαὶ ναιετάουσιν* (are situated). For this use of *αὐτή* compare: I. 23, 109, 349; III. 269; also Z 451, Ϡ 441, etc. The emendation to *αὐτῇ* (Brunck, Wellauer, Lehrs and Seaton) is unnecessary, especially since the reading of LG is *αὐτή*.

IV. 655, 656 *ἐν δὲ σόλοι καὶ τρύχεα Ϡέσκελα κείνων, | ἐν δὲ λιμὴν Ἀργῷος ἐπωνυμίην πεφάτισται*. Cf. Π 551; ι 136.

— Ἐπί —

The preposition *ἐπί* when adverbial is used a) in a local sense, "near", "by", "above" or "over"; b) in a temporal sense, "next", "after", "thereupon". This second usage is not Homeric.

a) Of place:—II. 370 *ἐπὶ δὲ στόμα Θερμώδοντος . . . μύρεται*; II. 1072 *ἐπὶ δὲ λόφοι ἐσσείοντο*; III. 1207 *ἐπὶ δ' ἀρνειοῦ τάμε λαιμόν*. Cf. A 462=γ 459 *ἐπὶ δ' αἴϑοπα οἶνον λεῖβε*; also Λ 639, 640; Σ 612, etc.

b) Of succession in time:—III. 726 *τοῖον δ'*

ἐπὶ μῦθον ἔειπεν, which occurs with slight variation in III. 779, IV. 1095,1594. Cf. Herod. IV. 59, VIII. 93. In Homer A 25, 379, etc., *ἐπί* is to be construed with the verb.

— Ἐπιπρό —

This double preposition does not occur in Homer. In Apollonius it is used only in the absolute sense, "forwards". Only in three places is it followed by a particle. I. 30, 983, 1156; II. 133 (*δέ*), 904, 1247 (*γάρ*); III. 1337; IV. 141, 296 (*γάρ*), 593, 1388.

— Μετά —

a) In the local sense "beyond", "next to":
II. 374 *μετά τε σμυγερώτατοι ἀνδρῶν | τρηχείην Χάλυβες καὶ ἀτειρέα γαῖαν ἔχουσιν.* Cf. Ψ 133; *φ* 231; also Herod. I. 142, 145.
II. 396 *μετὰ δ' αὖ περιώσια φῦλα Βεχείρων.*

b) In the temporal sense "thereupon", "after". This use, like the temporal adverbial *ἐπί* is not Homeric; cf. T. Mommsen, p. 42. It occurs frequently in Herodotus; cf. Lundberg p. 7.
I. 708 *μετὰ δ' εἰς ἑὸν ὦρτο νέεσθαι.* Cf. Herod. I. 11, 19, 22, 26, 30, etc.
III. 969 *μετὰ δ' αὖτις ὑπὸ ῥιπῆς ἀνέμοιο | κινύμεναι ὁμάδησαν ἀπείριτον.*
III. 1146 *μετὰ δ' αὖτε διέτμαγον.*
IV. 24 *μετὰ δ' ἦγε παλίσσυτος ἀθρόα κόλπων |*

φάρμακα πάντ' ἄμυδις κατεχεύατο φωριαμοῖο.

IV. 80 *μετὰ δὲ Φρόντίς τε καὶ Ἄργος, | υἷε δύω Φρίξου, χαμάδις Θόρον.*

IV. 877 *μετὰ δ' οὔτι παλίσσυτος ἶκετ' ὀπίσσω.*

IV. 1219 *μετὰ δ' αὖτε δυώδεκα δῶκεν ἕπεσϑαι | Μηδείῃ δμωάς.*

IV. 1257 *μετὰ δ' αὐτὸς . | . Ἀγκαῖος . . ἀγόρευσεν.*

IV. 1423 *μετὰ δ' ἔρνεα τηλεϑάοντα| . . . ἠέξοντο.*

IV. 1588 *μετὰ δ' οὔτις ἐσέδρακεν.*

IV. 1688 *μετὰ δ' οἶγε νέον . | . ἰρὸν . . ἱδρύσαντο.*

c) In the concomitant sense "together with":

III. 115 *μετὰ καὶ Γανυμήδεα [εὗρε].* Cf. B 446, 477, O 67 (La Roche).

— Παρά —

II. 841 *παρὰ δ' ἄσπετα μῆλα | . . . ταφήια λαιμοτόμησαν.* Cf. A 611, B 279, etc.

III. 1285 *παρὰ δ' ὄβριμον ἔγχος ἔπηξεν | ὀρϑὸν ἐπ' οὐριάχῳ.* Cf. Γ 135, K 153.

— Παρέξ —

1) "Away": II. 272=III. 1233 *τῆλε παρέξ* "far away".

2) "Besides": III. 195 *οὐ δ' ἔσκε παρὲξ ὅτις ἄλλο κελεύοι.* Cf. δ 348.

III. 237 *δαιδαλέη δ' αἴϑουσα παρὲξ ἑκάτερϑε τέτυκτο.*

III. 1050 *καὶ δέ τοι ἄλλο παρὲξ ὑποδήσομ' ὄνειαρ.* Cf. ξ 168.

— Περί —

Of all the prepositions *περί* is most frequently used as an adverb in Apollonius as well as in Homer. In this use it means either "on all sides", "around" (Lat. undique) or "exceedingly".

a) Of the place, "on all sides", Lat. undique:

I. 1036 *πάντῃ δὲ περὶ μέγα πέπταται ἔρκος.* Cf. E 194 *ἀμφὶ δὲ πέπλοι | πέπτανται.*

II. 301 *τόφρα δ' ἀριστῆες πινόεν περὶ δέρμα γέροντος | πάντῃ φοιβήσαντες.*

II. 569 *πάντῃ δὲ περὶ μέγας ἔβρεμεν αἰθήρ.* Cf. I. 880; IV. 1299.

II. 665 *περὶ δ' ἄσπετος ἰδρὼς |εἴβεται ἐκ λαγόνων.*

II. 1107 *σκοτόεις δὲ περὶ ζόφος ἠρήρειστο.*

III. 1247 *περὶ δὲ ξίφος.*

IV. 1310 *περὶ δ' ὀξύταται θέρον αὐγαὶ | ἠελίου Λιβύην.*

IV. 1708 *μαρμαρέην δ' ἀπέλαμψε βιὸς περὶ πάντοθεν αἴγλην.* Cf. ρ 439.

b) Of the degree, "exceedingly", as equivalent to *περισσῶς*. Cf. Delbrueck, Grundr. p. 703. Ancient as well as modern scholars are not agreed how to accent this *περι*. Beck and La Roche write *περί*, while Wolf and Ameis

prefer πέρι in Homer. For Apollonius, Brunck, Wellauer and Lehrs use περί; but Merkel has the form without anastrophe.

I. 101 ὃς περὶ πάντας Ἐρεχθείδας ἐκέκαστο.

I. 138 ὃς περὶ πάντας ἐκαίνυτο ναυτιλίῃσιν.

I. 670 περὶ δὲ μενέαιν' ἀγορεῦσαι. Cf. Π 186.

I. 771 περὶ γὰρ μενέαινεν ἕπεσθαι | τὴν ὁδόν.

I. 1333 περὶ γὰρ μ' ἄχος ἦκεν ἐνισπεῖν. Cf. μ 279.

II. 20 περὶ δ' αὖ Πολυδεύκεα τύψεν ὁμοκλή. Cf. β 88.

II. 53 περὶ δ' οἵγ' ἔσαν ἐσκληῶτες. Cf. Σ 549, Φ 105.

II. 241 περὶ δ' αὖτε δύω νίας βορέαο.

III. 1354 φρίξεν δὲ περὶ στιβαροῖς σακέεσσιν | δούρασί τ' ἀμφιγύοις κορύθεσσί τε λαμπομένῃσιν | Ἄρηος τέμενος. Cf. h. Cer. 472.

IV. 181 περὶ γὰρ δίεν. Cf. E 566=P 666, I 433, Λ 557; X 96.

IV. 1029=1381 ὦ περὶ δὴ μέγα φέρτατοι.

— Περί τ' ἀμφί τε —

This double preposition, which is the equivalent for the Homeric ἀμφιπερί, occurs three times in Apollonius. In III. 633 it is used in case-construction, as it is also in P 760, the only example of περὶ τ' ἀμφί τε in Homer. In the other two passages, Apollonius uses it in the absolute sense.

II. 1211 *τοῖός μιν ὄφις περί τ' ἀμφί τε ἕρυται.* Cf. h. Cer. 276.

IV. 158 *περί τ' ἀμφί τε νήριτος ὀδμὴ | φαρμάκου ὕπνον ἔβαλλε.*

— Περιπρό —

The only example in Apollonius is II. 869 *περιπρὸ γὰρ εὖ ἐκέκαστο | ἰδύνειν*, an imitation of the only example in Homer [Λ 180]=Π 699 *περιπρὸ γὰρ ἔγχεϊ δῦεν.*

— Πρό —

In Apollonius the adverbial *πρό* is used only in the temporal sense; in Homer it is temporal (A 70; α 37) and local (Π 188). The examples from the Argonautica are:

I. 1246 *πρὸ γὰρ αὐτοὶ ἐνὶ σταθμοῖσι νομῆες ἔλσαν.*

II. 1045 *πρὸ γὰρ ἀγκύλα τείνατο τόξα.*

III. 385 *πρὸ γὰρ αὐτὸς ἀμείψατο μειλιχίοισιν.*

III. 1173 [*πέμπον*] *πρὸ μὲν αὐτὸν ἀρηίφιλον Τελαμῶνα.*

III. 1197 *πρὸ γὰρ τ' ἀλέγυνεν ἕκαστα.*

IV. 84 *πρὸ γὰρ τ' ἀναφανδὰ τέτυκται πάντα μάλ'.*

IV. 558 *πρό τε μυρία πημανθέντας.*

— Προπρό —

This preposition is not found in Homer. Apollonius has it three times, once in case construction and twice in the absolute sense.

III. 1012 *προπρὸ δ' ἀφειδήσασα Ϝυώδεος ἔξελε μίτρης | φάρμακον.*

IV. 1233 *μέχρις ἵκοντο | προπρὸ μάλ' ἔνδοθι Σύρτιν.*

— Πρός —

Πρός is the only preposition which occurs adverbially in good Attic prose. Cf. Kuehner-Gerth, Sec. 443, 2. For this reason it is not surprising to find only four examples in Apollonius, viz.:

II. 222 *οὐ γὰρ μοῦνον . . . πρὸς δ' ἔτι.* This example is interesting and especially noteworthy. It has no parallel in Homer, and it is evidently a poetic variant for the ordinary prose expression: *οὐ μόνον, ἀλλὰ καὶ* (Lat. non solum, sed etiam).

III. 232 *πρὸς δὲ καὶ αὐτόγυον στιβαροῦ ἀδάμαντος ἄροτρον | ἤλασεν.* Cf. E 307 K 108 (*ποτί*), N 678, Π 86, X 59; ε 255, etc.

III. 1045 *πρὸς δὲ καὶ αὐτῷ δουρὶ σάκος πεπαλαγμένον ἔστω | καὶ ξίφος.*

IV. 527 *πρὸς δ'αὐτοὶ ἐμηχανόωντο κέλευθον.*

— Σύν —

Although Vogrinz, Monro and Haggett do not admit the adverbial use of *σύν* in Homer, it seems from the context that in ω 378 *σύν* is an adverb; also in K 224 (cf. Kuehner-Gerth, Sec.

443) and in Ψ 879.—At any rate, this use obtains in Apollonius, who has it sometimes in phrases where Homer would use ἅμα (adv).

I. 74 σὺν καὶ τρίτος ἦεν Ὀιλεύς. Cf. Eurip. Iph. A. 268; H. F. 785.

I. 202 σὺν δὲ Παλαιμόνιος Λέρνου πάις Ὠλενίοιο.

I. 998=IV. 253 σὺν δὲ καὶ ὧλλοι. Cf. ω 387.

III. 518 σὺν δὲ καὶ Οἰνείδης.

III. 1174 σὺν δὲ καὶ Αἰθαλίδην.

More noteworthy are:—

I. 156 σὺν δὲ Περικλύμενος Νηλήιος ὦρτο νέεσθαι.

III. 707 σὺν δέ κάρη κόλποις περικάββαλεν, which Lehrs translates by "unaque caput sinui injecit."

IV. 1164 σὺν δέ τις αἰεὶ | πικρὴ παρμέμβλωκεν ἐυφροσύνησιν ἀνίη.

Very curious is III. 700 σύν τε δρήστειρα πέλεσθαι. I prefer with Wellauer to take σύν as a simple adverb here, though tmesis with the verb (σύν . . . πέλεσθαι) is possible. The scholiast thought even of tmesis with the noun (σύν . δρήστειρα=ἡ σύνεργος), for which compare the chapter on the prepositions in adverbial phrases.

Note:—Here may also be mentioned the five examples from Apollonius in which the preposition is equivalent to a compound verb, i. e. the idea of the verb is so subordinate to the preposition that the verb is dropped altogether. This use is more common in Homer than in Apollonius.

᾽Ανα=*ἀνάστηϑι* IV. 1322. Cf. Z 331, I 247, Σ 178; σ 13.

᾽Αν=*ἀνέστη* I. 494. Cf. Θ 115.

Πάρα=*πάρεστι* IV. 1260, 1272, 1553. Cf. A 174, E 603, etc. Homer has also *ἔνι*=*ἔνεστι*, δ 603, 846, ι 126, λ 267, σ 355, etc.

᾽Επι=*ἔπεστι* ξ 92, π 315; N 104; and *μέτα*=*μέτεστι* φ 93.

CHAPTER III.

PREPOSITIONS USED IN THE SO-CALLED TMESIS.

NATURE OF TMESIS.

Closely connected with the independent adverbial use of prepositions is the use of the so-called tmesis. The one overlaps the other so much that the two are not always to be distinguished by any fixed line. The difference is, that in the case of tmesis the preposition is not so much an independent adverb; but it is rather felt to constitute with the verb a unit, although it still has an independent position in the sentence. "The clearest cases of tmesis," as Monro (p. 164) says, "are those in which the compound verb is necessary for the construction of the other words in the sentence; e. g. *οὔς ποτ' ἀπ' Αἰνείαν ἑλόμην*, or *ὑπὸ δ' ἔσχετο μισθόν* 'promised hire.'"

In the Homeric language there can hardly be any question of tmesis in the strict sense, i. e. a splitting of a compound verb, so that other words come between the preposition and the verb. The apparent cases of tmesis are, for the greater part, not the result of division, but the maintenance of an earlier usage in which the preposition as an independent word received an independent position in the sentence, when as yet the fusion of both in the compound had not taken place. (See Kühner-Gerth, p. 530).

The Greek grammarians used the term *τμῆσις*, because they took as their norm the later established usage and looked on the independent position of the preposition in the Homeric language as the result of the actual splitting of the compound verb.

The difficulty of classifying the various usages of the prepositions is generally recognized; but it is most embarrassing, when there are three possibilities of construing the preposition:— (1) as an independent adverb, (2) in tmesis with the verb, or (3) with a case. No crucial test can be fixed for determining these puzzling cases. After all sifting and shifting and combining of results, the difficulty remains a matter of personal opinion. An attempt to lay down some *objective* principle by which to determine the different usages would fail of its purpose. The words of Goethe could well be applied here: "Es irrt der Mensch, so lang er strebt." Hence the treatment of those doubtful cases is largely *subjective*. This accounts for the differences in the statistics. Thus, T. Mommsen gives as the total of *σύν* with the dative in Homer the figure 181 (Il. 107 Od. 74); but Haggett has 188 (Il. 113, Od. 75). Vogrinz has for *περί* 69 cases with the genitive, 84 with the dative and 62 with the accusative, against which numbers Haggett has 79 examples with the genitive, 85 with the dative, and 72 with the accusative.

T. Mommsen (p. 42) thinks that in a case like o 400 *μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνήρ*, it is just as correct to connect *μετά* with *ἄλγεσι* as with *τέρπεται*.— Delbrück, Grundr. p. 653 ff. cites 28 cases from Homer in which with equal right and with no change

in meaning either case construction or tmesis may be admitted. Compare also as a good instance of the equivalence Aesch. Pro. 20. *ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι | προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ*, but line 56 *πασσάλευε πρὸς πέτραις*.

Hoffmann (Progr., Lüneberg, 1857-1858) attempted to formulate rules by which to decide whether tmesis or case-construction is to be preferred. His rules may be stated briefly as follows:

I. The preposition, when separated from the case by the caesura of the verse, is to be construed with the verb. As examples are cited:

A 53 *ἐννῆμαρ μὲν ἀνὰ στρατὸν ὤχετο κῆλα θεοῖο.*

B 782 *χωομένῳ, ὅτε δ' ἀμφὶ Τυφωέι γαῖαν ἰμάσσῃ.*

O 607 *ἀφλοισμὸς δὲ περὶ στόμα γίγνετο, τὼ δὲ οἱ ὄσσε. . .*

II. The preposition is to be construed with the verb when an impo tant word, with an objective emphasis of its own, stands between the preposition and its case; e. g. O 266 *ἀμφὶ δὲ χαῖται | ὤμοις ἀίσσονται.* Note: — An attributive genitive has no objective emphasis of its own; hence in Θ 378 *ἀνά* governs *κεφύρας*; in A 44 *κατ'* belongs to *κατήνων*, etc.

III. The preposition should be taken with the verb, when the verb stands between the preposition and the supposed case; e. g. *β* 3 *περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ.*

IV. The preposition should be taken with the verb when the preposition stands after the verb, but not immediately before the case; e. g. *δ* 198 *βαλέειν τ' ἀπὸ δάκρυ παρειῶν*; *θ* 149 *σκέδασον δ' ἀπὸ κήδεα θυμοῦ.*

These rules are too arbitrary to be of any great value and to be strictly applied in each case. Some-

times they are positively objectionable, as may be seen when they are put to the test. The first rule is evidently based on the principle that the preposition when standing immediately before its case is a proclitic and so constitutes with the following noun, as it were, a single word. In consequence, if case-construction be assumed, there cannot be a caesura at this point. The application of this rule, however, is often restricted by the fact that another caesura or diaeresis can be found to satisfy the requirements of the verse. Thus all the examples cited in support of the rule may be scanned with the Bucolic Diaeresis. In the first it must be done because *ἀνὰ στρατόν* (*Α* 10, 53, 384; *Δ* 209, 436; *Κ* 66, 82, 141, etc.) has become a fixed phrase like the Sanskrit práti váram (according to wish), ánu dyún (throughout the days). Cf. Delbrück, Grundr. p. 653.

As regards Apollonius this rule is of no practical importance. In three examples the masculine caesura falls between the case and the preposition *ἔνι* (I 94, IV. 986, 1667). But as the post-positive preposition has a strong accent of its own, this is in itself less objectionable. Besides in all these lines there is a Bucolic Diaeresis which satisfies the metre and so renders unnecessary the change from *ἔνι*, which is the reading of the MSS., to *ἐνὶ* which has been made by Gerhard, Lect. Apoll. ch. 8, De Caesura p. 129.

The second rule is followed by Ameis; Cf. his note to *β* 80, while T. Mommsen (p. 41), takes the opposite view. Kühner-Gerth (p. 533) admits the rule with some exceptions (*Δ* 831, *θ* 115, *ι* 535, *λ* 155.) For exceptions in Apollonius see IV., 1062, 1734.

In like manner the third and fourth rules are not absolute, though they are perhaps less objectionable than the first and the second. The general tendency is to allow tmesis the preference whenever this can be done ; because originally the case did not depend directly on the preposition, but on the verb + the preposition. Cf. Kühner-Gerth, Sec. 428, 4-5.

PURPOSE OF TMESIS.

"The êthos of tmesis," says Haggett, "as well as that of the adverbial use is seen from the fact that it belongs predominantly to the higher spheres of poetry. It lays stress on the preposition by giving it an independent place in the sentence." In epic poetry tmesis is used almost unconsciously and unintentionally. Its effect is simply to give emphasis or vividness. In tragic and lyric poetry, on the contrary, it is a figure of speech and an ornament of style. In epic it belongs to the idiom ; in lyric and tragic poetry to the poet. Thus we find that while, on the whole, tmesis is rarer in tragic and lyric poetry, individual differences exist between the great poets. Aeschylus has 15 cases of tmesis, chiefly in lyric passages and for the sake of emphasis. Sophocles has 20 examples, principally in dialogue and for the purpose of vividness. Euripides uses it 82 times. With him it is to emphasize, to make more plastic and, above all, to adorn. Pindar has 33 cases, used for all purposes. Aristophanes limits its use to parody in the chorus. Herodotus uses it quite often, because his history has the character of an Epos. Attic prose writers have, with the exception of a few curious cases,

avoided tmesis. Cf. Pierson, Rh. Mus. 1857, and Kühner-Gerth, Sec. 345

Apollonius has 205 examples of tmesis; Homer has 1359, showing that Apollonius has approximated the norm of epic poetry.

It may be noticed that tmesis is sometimes convenient for metrical purposes, when the compound verb could otherwise not be used on account of too many short syllables in succession; as in *A* 98 *ἀπὸ πατρὶ φίλῳ δόμεναι*

POSITION.

The preposition in tmesis usually precedes the verb. Only rarely it follows. This anastrophic tmesis occurs in tragedy only in a few doubtful cases. Cf. Schumacher, De Praepositionum cum tribus casibus conjunctarum usu Euripideo, p. 68. When the preposition *precedes* the verb, important words may intervene and the preposition and the verb may stand in different lines. When the preposition *follows* the verb, important words may intervene, but the verb and the preposition are always in the same line, and rarely separated by the caesura. The following lists show the facts for Apollonius.

A. PREPOSITION BEFORE THE VERB.

(198 IN ALL.)

1) With words like *δέ, γάρ, τέ, μέν, δ' ἄρ* intervening:

I. 110, 321, 348, 385, 400, 485, 673, 730, 735, 1018, 1026, 1155, 1170; II. 28, 58, 184, 202, 274, 493, 904, 926, 1043; III. 1, 112, 311, 631, 649, 670, 1166; IV. 329, 393, 594, 1275, 1330, 1348, 1401, 1627, 1669, 1701, 1744, 1759. Total 41.

2) With more important words intervening:

a) Preposition and verb in the same line:

I. 218, 262, 280, 344, 349, 364, 399, 434, 526, 541, 566, 596, 639, 697, 747, 755, 763, 850, 1059, 1144, 1197, 1198, 1268, 1284², 1356; II. 14, 94, 183, 191, 201, 355, 456, 534, 563, 581, 608, 693, 742, 894, 926, 933, 1071, 1128, 1192, 1219, 1279; III. 157, 205, 231, 261, 269, 280, 291, 295, 371, 378, 424, 486, 511, 591, 648, 650, 746, 750, 791, 821, 868, 888, 889, 929, 946, 958, 961, 1067, 1189, 1209, 1230, 1359; IV. 83, 208, 225, 298. 367, 392, 409, 461, 478, 484, 493, 547, 599, 609, 640, 683, 867, 892, 1016, 1038, 1063, 1076, 1104, 1134, 1146, 1171, 1199, 1265, 1270, 1281, 1292, 1301, 1325, 1350, 1392, 1436, 1533, 1534, 1550, 1577, 1654, 1709, 1744, 1777. Total 123.

b) Preposition and verb in different lines:

I. 381, 392, 396, 1028, 1079, 1110, 1205, 1231; II. 91, 530, 701, 930; III 154, 516, 725, 873, 1203, 1235; IV. 603, 645, 747, 983, 1031, 1123, 1181, 1415, 1669, 1675, 1677. Total 29.

B. PREPOSITION AFTER THE VERB.
(12 IN ALL.)

1) No word intervening:

III. 831, 1135, 1192; IV. 307, 600. Total 5.

2) Particles intervening:

I. 979, 1195; II. 682; IV. 750, 1312. Total 5.

3) More important words intervening:

III. 46, 1017. Total 2.

Tmesis is less frequent in Apollonius than in Homer. Apollonius has one example per 28.4 lines; Homer, on the other hand, has one per 20.4 lines on the average (Il. 21.9, Od. 18.8). The more important differences in the numerical relations of the individual prepositions are the following: In Homer the preposition used most frequently in tmesis is κατά (210); in Apollonius it is ἐπί (36). Ἀνά gains and κατά loses in Apollonius; similarly διά and εἰς. Apollonius has ὑπέρ twice in tmesis: Homer never. Πρός occurs only once in tmesis in Apollonius; but Homer has 36 examples of this use. Πρό and ὑπό Apollonius does not employ in tmesis; though Homer has πρό eight times and ὑπό eigthy-two times in tmesis.

Other differences in usage will be noted in the more detailed account of each preposition in tmesis. According to the divergence, the following subdivisions are made, wherever required:

1) Apollonius and Homer both have tmesis.

2) Apollonius has tmesis; Homer has only the compound verb.

3) Apollonius has tmesis; the compound verb is post-Homeric.

4) Apollonius has tmesis; the compound verb is not quotable.

TABLE SHOWING THE FREQUENCY OF EACH PREPOSITION IN APOLLONIUS, COMPARED WITH THEIR FREQUENCY IN HOMER.

Prepos.	I.	II.	III	IV.	Tot. in Ap.	Total in Homer.
ἐπί	7	7	11	11	36	207 (Il. 104, Od. 103)
ἐκ	3	5	11	12	31	208 (Il. 107, Od. 101)
ἀνά	7	6	7	8	28	71 (Il. 35, Od. 36)
ἀπό	5	1	5	10	21	115 (Il. 74, Od. 41)
κατά	5	5	4	5	19	210 (Il. 109, Od. 101)
ἐν	12	1	1	3	17	126 (Il. 72, Od. 54)
διά	0	5	2	4	11	19 (Il. 10, Od. 9.)
περί	3	1	3	2	9	68 (Il. 34, Od. 34)
ἀμφί	1	1	1	4	7	67 (Il. 30, Od. 37)
σύν	1	2	1	3	7	37 (Il. 19, Od. 18)
παρά	0	0	2	3	5	55 (Il. 21, Od. 34)
μετά	1	1	2	0	4	20 (Il. 12, Od. 8)
εἰς	1	0	0	2	3	26 (Il. 14, Od. 12)
ὑπέρ	0	0	0	2	2	0
πρός	1	0	0	0	1	36 (Il. 19, Od. 17)
διέκ	0	0	0	1	1	0
παρέκ	0	1	0	0	1	1 (ψ 16)
ὑπέκ	1	0	0	0	1	3 (γ 175, ι 149, κ 129)
ὑπεκπρό	0	0	0	1	1	0
πρό	0	0	0	0	0	8 (Il. 6. Od. 2)
ὑπό	0	0	0	0	0	82 (Il 49, Od. 33)
Total	48	36	50	71	205	1359 (Il 715, Od. 644).

This table, as also those in the other chapters, shows the prepositions not alphabetically, but according to their decrease in frequency in Apollonius. In the more detailed account, however, the alphabetical order is observed.

—ἀμφί—

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἀμφι-βάλλω: I. 262 *μήτηρ δ' ἀμφ' αὐτὸν βεβολημένη*. Tmesis is here suggested by *ἀμφι-πεσοῦσα* in line 270. Compare also ω 347 *ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε*, and Ψ 97 *ἀμφιβαλόντε ἀλλήλους*; also Eurip. Bacch. 1364 *τί μ' ἀμφιβάλλεις χερσίν*; A clearer example of tmesis is seen in IV. 747 *ἀμφὶ δὲ πέπλον | ὀφθαλμοῖσι βαλοῦσα*. Cf. Σ 204; *κ* 365, 451, etc.

Ἀμφι-έννυμι: III. 1203 *ἀμφὶ δὲ φᾶρος | ἕσσατο*; IV. 1436 *ἀμφὶ δὲ δέρμα πελωρίου ἕστο λέοντος*. Cf. T 293; *κ* 542, *ξ* 529.

Ἀμφι-τίθημι: II. 1071 *ἀμφὶ δὲ χαλκείας κόρυθας κεφαλῇσιν ἔθεντο*. Cf. K 261; *ν* 431.

Ἀμφι-χέω: IV. 645 *ἀμφὶ γὰρ αἰνὴν | ἠέρα χεῦε θεά*. Cf. *η* 14, Θ 278, 296.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Ἀμφι-δινέομαι: IV. 1533 *τρὶς δ' ἀμφὶ σὺν ἔντεσι δινηθέντες*. Similarly is *περί* in tmesis in I. 1059. Cf. X. 165; (where, however, La Roche construes *πέρι* with *πόλιν*), Ψ 562, etc. Aesch. Pers. 457.

—ἀνά—

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἀν-αιρέω: I. 1205 *ἀνὰ τόξα καὶ ἰοὺς | δέρμα Ϟ' ἑλών*; III. 157 *ἀνὰ δ' ἀγκύλον εἵλετο τόξον*. Cf. Λ 32.

Ἀν-ίστημι: II. 493 *ἀνὰ δ' ἵστατ' Ἰήσων, | ἂν δὲ Βορήιοι υἷες*. Cf. Ψ 886, etc.

Ἀνα-βαίνω: I. 1110 *ἂν δὲ καὶ αὐτοὶ | βαῖνον*; III. 1235 *ἂν δὲ καὶ αὐτὸς | βήσατο*. Cf. P. 541; *γ* 481, 492.

Ἀν-έχομαι: I. 673 *ἀνὰ δ' ἔσχεθε δειρήν*. Cf. *ρ* 291.

Ἀνα-λύω: III. 821 *πυκνὰ δ' ἀνὰ κληῖδας ἑῶν λύεσκε Ϟυράων*. Cf. *ι* 178, 562, *λ* 636.

Ἀν-όρνυμι: I. 349 *ἀνὰ δ' αὐτὸς ἀρήιος ὦρνυτ' Ἰήσων*; IV. 1350 *ἀνά Ϟ' ὑμέας ὄρσαι*. Cf. Ψ 812; Ϟ 3.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Ἀν-αείρω: I. 1268 *καὶ ἀνὰ πλατὺν αὐχέν' ἀείρων | ἴησιν μύκημα*; II. 14 *πρὶν χείρεσσιν ἐμῇσιν ἑὰς ἀνὰ χεῖρας ἀεῖραι*; III. 873 *ἂν δὲ χιτῶνας | λεπταλέους . . . ἄειρον*; IV. 1550 *γαίης δ' ἀνὰ βῶλον ἀείρας | ξείνι' ἀριστήεσσι προισχετο*.—For the compound compare III. 72, IV. 94, 1497; also H 130, X 399, Φ 508, Ψ 614, 882; *μ* 402, etc.

Ἀν-έρχομαι: IV. 1627 *ἦμος δ' ἠέλιος μὲν ἔδυ, ἀνὰ δ' ἤλυθει ἀστὴρ | αὔλιος.*

Ἀνα-καίω: II. 701 *εὐαγέως ἱερῷ ἀνὰ διπλόα μηρία βωμῷ | καῖον.*—For the compound compare *η* 13, *ι* 251, etc.

Ἀνα-σπάω: II. 926 *οἱ δ' ἀνὰ μὲν κραιπνῶς λαῖφος σπάσαν.* Cf. N. 574 and A 480.

Ἀνα-τίθημι "dedicate": II. 930 *ἂν δὲ καὶ Ὀρφεὺς | θῆκε λύρην.*

Ἀνα-φαίνομαι: IV. 1709 *τοῖσι δέ τις Σποράδων βαιὴ ἀνὰ τόφρ' ἐφαάνθη | νῆσος.* Cf. Λ 62, 174; *κ* 29. In II. 1043 Apollonius has *ἐκ* in tmesis with the same verb.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἀν-έζομαι: I. 1170 *ἀνὰ δ' ἕζετο σιγῇ | παπταίνων*; IV. 1330 *παπτήνας ἀν' ἄρ ἕζετ' ἐπὶ χθονός.*

Ἀν-ειπεῖν "announce": IV. 1199 *ὅγ' ὡς τὰ πρῶτα δίκης ἀνὰ πείρατ' ἔειπεν.* Cf. Pind. P. I. 61, X. 9.

Ἀνα-καλύπτω: IV. 1348 *ἂν δ' ἐκάλυψαν | πέπλον.* Cf. Eurip. Iph. Aul. 1146.

Ἀνα-κινέω: III. 929 *τάων τις μεσσηγὺς ἀνὰ πτερὰ κινήσασα.* Cf. Soph. Tr. 1259.

Ἀν-οχλίζω: IV. 1675 *ἂν δὲ βαρείας | ὀχλίζων λάϊγγας.* For the actual compound in Apollonius compare I. 1167; III. 1297.

'Ανα-τανύω: I. 344 ὁ δ' αὐτόθεν, ἔνθα πὲρ ἦστο, | δεξιτερὴν ἀνὰ χεῖρα τανύσσατο.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

'Ανα-νωμάω: III. 1230 ἂν δὲ πολύρρινον νώμα σάκος, ἂν δὲ καὶ ἔγχος. That tmesis is intended, is seen from such examples as are given at the end of this chapter, viz.: I. 1284; II. 493; III. 516; III. 1230.

—ἀπό—

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

'Αφ-αιρέω: IV. 1038 αὐτὰρ ἐμοὶ ἀπὸ δὴ βαρὺς εἵλετο δαίμων | ἀγλαΐας; IV. 1312 ἕλον δ' ἄπο χερσὶ καρήατος . . . πέπλον. Cf. Γ 294; K 458 τοῦ δ'ἀπὸ μὲν κτιδέην κυνέην κεφαλῆφιν ἕλοντο.

'Απο-βάλλω: I. 979 βάλεν δ' ἄπο δείματα θυμοῦ. Cf. Σ 149 σκέδασον δ' ἄπο κήδεα θυμοῦ; also B 183, Φ 51; Aesch. Ag. 165.

'Απο-δύω: I. 1195 ἔδυ δ' ἄπο δέρμα λέοντος. Cf. B 261.

'Απο-κεδάννυμι: III. 1359 ἂψ ἀπὸ χειμερίας νεφέλας ἐκέδασσαν ἀῆται. Homer has the form ἀπο-σκεδάννυμι in tmesis in Σ 149, μ 385.

'Απο-κόπτω: IV. 208 πρυμναῖα νεὼς ἀπὸ πείσματ' ἔκοψεν; IV. 1270 τούνεκ' ἐγὼ πᾶσαν μὲν ἀπ' ἐλπίδα φημὶ κεκόφθαι. Cf. Λ 146; κ 127.

Ἀπο-λείπω: I. 399 *τοῖς μέσσην οἵοισιν ἀπὸ κλῆϊδα λίποντο* (for them alone they reserved the middle bench); III. 1067 *ἀπ' ὀφθαλμοὺς λίπεν αἰδώς*; III. 1135 *λιποῦσ' ἄπο πατρίδα γαῖαν*; IV. 750 *λεῖπον δ'ἄπο δώματα Κίρκης*. Cf. I 437 (La Roche); Soph. Ph. 1158, 1177.

Ἀπο-λύω: II. 456 *πολέων δ' ἀπὸ πήματ' ἔλυσεν* (the genitive is adnominal; cf. III. 1343). Cf. Σ 345, Ψ41; *γ* 392, *μ* 420.

Ἀπο-πέμπω: IV. 683 *ἡ δ' ὅτε δὴ νυχίων ἀπὸ δείματα πέμψεν ὀνείρων*. Cf. *β* 133 *ἀπὸ μητέρα πέμψω*.

Ἀπο-τέμνω: III. 378 *ἀπὸ γλώσσας τε ταμών*; IV. 983 *ἀπὸ πατρὸς | μήδεα νηλειῶς ἔταμε Κρόνος*. Cf. Γ 292; Soph. Ph. 1207.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Ἀπο-τίνω: IV. 1325 *ἀπὸ . . . τίνετ' ἀμοιβήν*. Cf. Γ 286. etc.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἀπο-κομίζω: IV. 1104 *ἐῷ ἀπὸ πατρὶ κομίσσαι ἰδύνω*.

Ἀπο-λωφάω: IV. 1415 *ἀπὸ δῖψαν|..λωφήσομεν*.

Ἀπο-νηέω: I. 364 *ἀπὸ δ' εἵματ' . . νηήσαντο*. Cf. Eurip. Ion 875.

Ἀπο-στράπτω: III. 1017 *στράπτεν Ἔρως ἡδεῖαν ἀπὸ φλόγα*.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Ἀπο-μεθίημι: I. 280 *ἀπὸ ψυχὴν μεθέμεν.*

—διά—

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Δια-κεάζω: IV. 392 *διά τ' ἔμπεδα πάντα κεάσσαι*; IV. 1265 *διὰ δὴ πάλαι ἥδε κεάσθη νηῦς.* Cf. *o* 322.

Δια-κοσμέω: III. 46 *κόσμει χρυσείῃ διὰ κερκίδι.* Cf. B 655; *ι* 157.

Δια-τέμνω: II. 355 *Ἀχέρων αὐτὴν διὰ νειόθι τέμνων | ἄκρην.* Cf. P 522, Σ 618.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Δια-είδομαι: II. 581 *ἔνθα καὶ ἔνθα διὰ πλατὺς εἴδετο Πόντος.* For the compound compare I. 546; IV. 1358; also Θ535, N 277.

Δια-κεδάννυμι: II. 1128 *ἄελλαι νηὸς . . . διὰ δούρατα πάντ' ἐκέδασσαν*; II. 1192 *κείνην γε κακὸν διὰ κῦμ' ἐκέδασσεν.*

Δια-σεύω: III. 670 *διὰ δ' ἔσσυτο θαμβήσασα.*

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Δια-περάω; II. 608 *διὰ νηὶ περήσῃ*; IV. 461 *ἣν οὐδὲ δι' αἰζηοὶ περόωσιν.*

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Δια-τανύω: IV. 599 *διὰ πτερὰ κοῦφα τανύσσας.*

— *διέκ*? —

This double preposition never occurs in tmesis in Homer. Apollonius has one doubtful example, which, however, as it seems, is to be attributed to editors; viz.: IV. 409 *ὅτε μή με διὲξ εἰῶσι νέεσθαι.* The reading of LG is *διεξίωσι*, which is the same palæographically as *διὲξ εἰῶσι.*

— *ἐκ* —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἐξ-αιρέω: I. 396 *ἐκ δ' ἄρα μέσσην | ᾕρεον*; II. 184 *ἐκ δ' ἕλετ' ὀφθαλμῶν γλυκερὸν φάος.* Cf. A 369, Δ 116, Λ 381; ζ 140, etc.

Ἐκ-βαίνω: I. 1018 *ἐκ δ' ἄρ ἔβησαν.* Cf. A 437, 438, 439, Γ 113; Θ 456, etc.

Ἐκ-βάλλω: II. 926 *ἐκ δὲ βαλόντες | πείσματ'.* Cf. A 436, Λ 109.

Ἐκ-γελάω: I. 485 *ἐκ δ' ἐγέλασσεν ἀδην Ἀφαρήιος Ἴδας.* Cf. Z 471.

Ἐξ-ερέομαι: III. 1166 *ἐκ τ' ἐρέοντο.* Cf. A 204, 233; B 257; κ 63, 109.

Ἔξ-ειμι "exibo": III. 112 *ἐκ δ' ἴσαν ἄμφω.* Cf. ψ 370, ω 501.

Ἐξ-έρχομαι: II. 202 ἐκ δ' ἐλθὼν μεγάροιο. Cf. K 140; γ 406, δ 121, 403, 740, ο 395, π 165, 343, etc.

Likewise are we to construe in the following examples ἐκ with κίω, though that verb does nowhere occur in the actual composition, and for this reason, it seems, ἐκ-κίω has been kept out of the dictionaries. The rule of Haggett "to classify as adverbial only those instances in which the preposition does not in Homer enter into composition with the verb and so cannot be said to be separated from it by tmesis," must not be followed too scrupulously. Haggett himself did not do so, since with Vogrinz and Monro he denies the existence of the independent adverbial use of ἐκ in Homer. Hence he must have taken ἐκ with κίεν in ω 492. This applies also to ἐξ-άγνυμι, ἐξ-αΐσσω, ἐξ-αλέομαι, ἐκ-καλύπτω, ἐκ-ρέω, and ἐξ-ωθέω, which are never found in Homer as actual compounds, though tmesis has to be assumed in the case of each one. Cf. Γ 367, E 161, N 655, Φ 119; κ 559, λ 64, etc.

Ἐκ-κίω: III. 269 ἐκ δ' αὐτὴ Εἰδυῖα δάμαρ κίεν Αἰήταο. Cf. ω 492 ἐκ δ' υἱὸς Δολίου κίεν, where tmesis is confirmed by the preceding ἐξ-ελθών. The other two examples in Apollonius are III. 650 ἐκ δὲ πάλιν κίεν ἔνδοθεν and

III. 868 *ἐκ δὲ θύραζε κιοῦσα*: Cf. Σ 29 *ἐκ δὲ θύραζε ἔδραμον.*

Ἐκ-λανθάνω: III. 280 *ἐκ δ' ὅγε καρπαλίμοισι λαθὼν ποσὶν οὐδὸν ἄμειψεν.* Cf. *η* 220.

Ἐκ-πίπτω: III. 961 *ἐκ δ' ἄρα οἱ κραδίη στηθέων πέσεν.* Cf. *η* 283; also K 94.—IV. 1016 *ὣς ἐμοὶ ἐκ πυκιναὶ ἔπεσον φρένες.*

Ἐκ-ρέω: IV. 1677 *ἐκ δέ οἱ ἰχὼρ | . . . ῥέεν* Cf. N 655, Φ 119; *γ* 455, *ι* 290.

Ἐκ-φαίνω: II. 1043 *ἐκ δ' ἐφαάνθη | ἄλλος ἐπὶ προτέρῳ πεποτημένος.* Cf. Π 299.

Ἐκ-χέω: II. 904 *ἐκ δ' ἔχεαν πίσυνοι ἀνέμῳ λίνα.* Cf. Δ 525, Φ 180.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Ἐξ-ικνέομαι: III. 311 *ἐκ δ' ἱκόμεσθα | ἀκτὴν ἠπείρου Τυρσηνίδος.*

Ἐξ-ονομαίνω: IV. 1744 *ἔκ τ' ὀνόμηνεν Αἰσονίδῃ.* Homer has *ἐξ-ονομάζω* in tmesis. Cf. A 361, Γ 398, etc.

Ἐκ-περάω: IV. 329 *ἐκ δ' ἐπέρησαν | δοιὰς Ἀρτεμίδος Βρυγηίδας ἀγχόθι νήσους.* Cf. *η* 35, Θ 561.

Ἐκ-πτύω: IV. 478 *τρὶς δ' ἐξ ἄγος ἔπτυσ' ὀδόντων.* Cf. *ε* 322.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἐξ-ανα-πνέω: III. 231 *ἐκ δὲ πυρὸς δεινὸν σέλας ἀμπνείεσκον*; cf. III. 1291; IV. 472. For the tmesis within the double preposition compare Kuehner-Blass, Vol. II. p. 321.

Ἐκ-βοάω: III. 631 *ἐκ δ' ἐβόησαν | χωόμενοι.* Cf. Xen. Cyr. 6, 10.

Ἐκ-κείρω: IV. 1031 *καὶ ἐκ θέρος οὐλοὸν ἀνδρῶν | κείρετε γηγενέων.* Homer has ἀπο-κείρω in tmesis; cf. K 456, N 546; also Eurip. Hec. 910.

Ἐκ-λάμπω: III. 371 *ἐκ δέ οἱ ὄμματ' ἔλαμψεν.*

Ἐκ-λείπω: IV. 1401 *ἐκ δὲ λιπόντων | . . . . ὀϊστῶν*; IV. 1759 *ἐκ δὲ λιπόντας | Σπάρτην.* Cf. Eurip. Andr. 1040.

Ἐκ-προ-χέω: IV. 603 *ἐκ δὲ φαεινὰς | ἠλέκτρου λιβάδας βλεφάρων προχέουσιν ἔραζε.*

Ἐκ-ρύομαι: IV. 83 *ἔκ με, φίλοι, ῥύσασθε.* Cf. Eurip. Bacch. 258.

Ἐκ-φράζω: IV. 1123 *ἐκ δ' ἄρα πᾶσαν | πέφραδεν ἀγγελίην.* Cf. Aesch. Pr. 950.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Ἐκ-προ-ϊάλλω: IV. 1669 *ἐκ δ' ἀΐδηλα | δείκηλα προϊαλλεν.*

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἐμ-βαίνω: I. 381 *ἐν δ' ἄρα Τίφυς βήσαθ'*. Cf. Ψ 481.

Ἐμ-βάλλω: I. 392 *ἐν δέ οἱ ἱστὸν | .. ἐβάλοντο*. Cf Ψ 352; *β* 330, *ξ* 268.

Ἐν-ελαύνω: I. 526 *ἐν γάρ οἱ δόρυ θεῖον ἐλήλατο*. Cf Υ 259.

Ἔν-ειμι: I. 730 *ἐν μὲν ἔσαν Κύκλωπες*. Similar examples are I. 735, 747, 763. Cf. Σ 419; *ν* 438; also h. Ap. 395.

Ἐν-ίημι: II. 274 *ἐν γὰρ ἧκεν | Ζεὺς μένος ἀκάματόν σφιν*; III. 958 *μήλοισι δ' ἐν ἄσπετον ἧκεν ὀιζύν*. Cf. Ξ 182, Π 291, Ψ 177, etc.

Ἐμ-πίπτω: I. 566 *ἐν δὲ λιγὺς πέσεν οὖρος*. The other examples in Apollonius are I. 1028, 1284; IV. 393. Cf. Δ 134, Θ 485, Λ 297, Π 276, Φ 9.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Ἐν-ερείδω: I. 1198 *ἐν δὲ πλατὺν ὦμον ἔρεισεν*. Cf. *ι* 383.

Ἐμ-πίπλημι: I. 697 *ἐν δ' ἀγορὴ πλῆτο θρόου*. Cf. Herod. II. 87.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἐγ-καλύπτω: IV. 1292 *ἐν δὲ κάρη πέπλοισι καλυψάμενοι*. Cf. Arist. Ran. 911; Pl. 714.

— ἐπί —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἐπ-αινέω: I. 348 *ἐπὶ δ' ἤνεον, ὡς ἐκέλευεν | Ἡρακλέης*; III. 946 *ἐπὶ δὲ σχεδὸν ἤνεον ἄμφω*. Cf. Γ 461; *μ* 294=352.

Ἐπι-βάλλω: III. 1189 *εἰ καί περ ἐπὶ ζυγὰ βουσὶ βάλοιτο*; III. 1192 *νὺξ δ' ἵπποισιν ἔβαλλεν ἔπι ζυγά*; IV. 1146 *ἴσχε δ' ἑκάστην|αἰδὼς ἰεμένην περ ὅμως ἐπὶ χεῖρα βαλέσθαι*; IV. 1744 *τῶν ἄρ ἐπὶ μνῆστιν κραδίη βάλεν* (Merkel). Cf. Ω 272; *δ* 440, *ξ* 520, *τ* 58, *υ* 4.

Ἐπ-ελαύνω: I 755 *ἐπὶ Μυρτίλος ἤλασεν ἵππους*. Cf. H 223.

Ἐπ-έρχομαι: IV. 493 *ἐπὶ δέ σφισιν ἤλυθε κούρη | φραζομένοις*. Cf. Δ 221; *δ* 429, *η* 283, *λ* 152.

Ἐπ-ιάλλω: II. 183 *τῶ καί οἱ γῆρας μὲν ἐπὶ δηναιὸν ἴαλλεν* [Ζεύς]. Cf. *ι* 288, *ο* 474.

Ἐπ-όρνυμι: I. 850 *Κύπρις γὰρ ἐπὶ γλυκὺν ἵμερον ὦρσεν*; III. 516 *ἐπὶ δὲ τρίτος Ἴδας | ὦρτο μέγα φρονέων, ἐπὶ δ' υἱέε Τυνδαρέοιο*. Cf. Ψ 759, 689; *γ* 176, *μ* 313.

Ἐπι-πέλομαι: IV. 1654 *ὁππότε μή οἱ ἐπ' ἀκάματος πέλοι αἰών*. Cf. *ο* 408.

Ἐπι-τίθημι: II: 534 *καὶ ἐφ' ἱερὰ θέντες*; II. 693 *ἐπὶ μηρία θήσομεν αἰγῶν*. Other examples are IV. 609, 1301, 1534. Cf. B 29, Λ 41, Σ 317, Ψ 18.

Ἐπι-χέω: II. 191 *ἐπὶ μυδαλέην ὀδμὴν χέον*; similarly III. 205, 1209. Cf. Θ 158, O 589; *γ* 289, *μ* 14.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Ἐπ-αείρω: III. 591 *ὀδνείοις ἐπὶ χεῖρα ἑὴν κτεάτεσσιν ἀείρειν.*

Ἐπί-κειμαι: IV. 1392 *ἐπὶ ξηρὴ γὰρ ἔκειτο | δίψα.* For the compound compare III. 430; also Z 458.

Ἐπι-όσσομαι: II. 28 *ἐπὶ δ' ὄσσεται οἰόθεν οἷος ἄνδρα.* Cf. P 381.

Ἐπι-πείθομαι: III. 511 *θυμὸς ἑῇ ἐπὶ πάγχυ πέποιθεν | ἠνορέῃ.*

Ἐπι-ρρώννυμι: I. 385 *ἐπὶ δ' ἐρρώσαντο πόδεσσιν.*

Ἐπι-τρέπω: I. 400 *ἐπὶ δ' ἔτρεπον αἰνήσαντες | Τίφυν ἐυστείρης οἰήια νηὸς ἔρυσθαι.*

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἐφ-αιρέω: II. 1319 *πολέεσσι δ' ἐπὶ χλόος εἶλε παρειάς.* Cf. *χ* 42 *πάντας ὑπὸ χλωρὸν δέος εἶλεν.*

Ἐπ-αιωρέω: I. 639 *τοῖόν σφιν ἐπὶ δέος ᾠωρεῖτο.*

Ἐπι-βράχω: IV. 640 *δεινὸν γὰρ ἐπὶ μέγας ἔβραχεν αἰθήρ.*

Ἐπι-κλύζω: I. 541 *ἐπὶ δὲ ῥόθια κλύζοντο*; II. 682 *κλύζεν δ' ἔπι κύματα χέρσῳ*; cf. I. 257.

Ἐπι-λαμβάνω: III. 750 *ἀλλὰ μάλ' οὐ Μήδειαν ἐπὶ γλυκερὸς λάβεν ὕπνος*; IV. 1063 *οἵη μιν ἐπὶ σμυγερὴ λάβεν αἶσα.*

Ἐπι-πρίω: IV. 1669 *λευγαλέον δ' ἐπί οἱ πρῖεν χόλον.*

Ἐπι-φαιδρύνω: III. 831 *ἀλοιφῇ | νεκταρέῃ φαιδρύνετ' ἐπὶ χρόα*; cf. IV. 661.

— *εἰς* —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἐισ-νοέω: I. 321 *ἐς δ' ἐνόησαν.* Cf. M 335.

b) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἐισ-βάλλω: IV. 594 *ἐς δ' ἔβαλον μύχατον ῥόον Ἡριδανοῖο*, with which compare I. 928. IV. 1577 *εἰς ἁλὸς οἶδμα βάλητε*; cf. IV. 637, 824, etc. In case-construction the phrase would mean "to cast into the sea", "to throw overboard" rather than "to put out to sea"; cf. A 314.

— *κατά* —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Καθ-αιρέω: III. 725 *κὰδ δέ μιν ἀχλὺς | εἶλεν.* Cf. *ι* 372 *κὰδ δέ μιν ὕπνος ἧρει*; also *λ* 426, *ο* 496; Ω 268.

Κατα-βαίνω: III. 888 *κατ' αὐτόθι βήσατ' ἀπήνης.* Cf. N 737, O 384.

Κατα-βάλλω: III. 154 *κὰδ δὲ φαεινῷ | . . . .*

βάλε κόλπῳ. Cf. B 414, 692, Γ 356, E 305, Ψ 125; *ι* 482, 539, *κ* 172, etc.

Κατ-έχω: II. 742 *σιγὴ δ' οὔποτε τήν γε κατὰ βλοσυρὴν ἔχει ἄκρην*. Cf. B 560, 699; *ι* 6, *λ* 497.

Κατα-καλύπτω: I. 434 *κὰδ δ' ἄμυδις τά γε πάντα καλύψαντες πύκα δημῷ*; II. 894 *κατ' αὐτόθι δ' ἄμμε καλύψει|ἀκλειῶς κακὸς οἶτος*. Cf. A 460, B 423, Z 464, P 594, Π 325; *γ* 457, etc.

Κατα-λείπω: I. 1144 *θῆρες δ' εἰλυούς τε κατὰ ξυλόχους τε λιπόντες | οὐρῇσιν σαίνοντες ἐπήλυθον*; IV. 298 *κατ' αὐτόθι παῖδα λιπόντες*. Cf. P 535, Φ 201, Ω 470; *κ* 209, *σ* 269, *φ* 90, etc.

Κατα-ρέω: IV. 1701 *κατὰ δ' ἔρρεεν ἀσχαλόωντι | δάκρυα*. Cf. Λ 810, Π 109.

Κατα- χέω: IV. 367 *κατὰ δ' οὐλοὸν αἶσχος ἔχευα | θηλυτέραις*. Cf. Π 123; *η* 286, *λ* 433, etc.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Κατ-ερύκω: I. 1079 *τοὺς δὲ κατ' αὖθι | ναυτίλλεσθαι ἔρυκον*; II. 530 *ἀριστῆες δὲ κατ' αὖθι|μίμνοι ἐρυκόμενοι*. Cf. II. 287, also Z 192; *α* 315, etc.

Κατ-ερύω: II. 933 *κὰδ δ' ἄρα λαῖφος ἐρυσσάμενοι τανύοντο | ἐς πόδας ἀμφοτέρους*. Cf. *ε* 261, Ϡ 151, etc.

Κατ-ευνάζω: I. 1155 *κατὰ δ' εὔνασε πόντον*.

Κατα-κλάω: IV. 1076 *ἤδε δὲ κούρη|αἰνοπαθὴς κατά μοι νόον ἔκλασεν ἀντιόωσα*.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Κατα-κλύζω: IV. 1281 [ὄμβρος] ὅστε βοῶν κατὰ μυρία ἔκλυσεν ἔργα. Cf. Archil. 8, 4.

Κατα-μίμνω: III. 648 κατ' αὐτόθι μίμνεν. Cf. Ψ 163 παρ' αὖθι μένον.

Κατα-νάομαι: I. 1356 δὴ γάρ ῥα κατ' αὐτόθι νάσσατο παῖδας. Cf. II. 522.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Κατα-πελεμίζω: II. 91 κὰδ δὲ βαρεῖαν | χεῖρ' ἐπὶ οἱ πελέμιξεν. Cf. the scholiast, and Liddell and Scott s. v.

— μετά —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Μετ-εῖπον: II. 1279 αὐτίκα δ' Ἀγκαῖος τοῖον μετὰ μῦθον ἔειπεν; cf. III. 522 αὐτίκα δ' Ἄργος | τοῖον ἔπος μετέειπεν ἐελδομένοισιν ἀέθλου.

Μετα-τρέπω: III. 261 μετὰ δ' ὑμέας ἔτραπεν αἶσα. III. 649 μετὰ δ' ἐτράπετ' αὖτις ὀπίσσω | στρεφθεῖσ'. Cf. A 199.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Μετ-έρχομαι: I. 110 μετὰ δ' ἤλυθεν ἐλδομένοισιν. For the compound compare I. 710; III. 348, 697; also Φ 422; α 229, etc.

— παρά —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Παρα-βάλλω: IV. 484 Κολχίδος ἀγχόθι νηὸς ἑὴν παρὰ νῆα βάλοντο | ἥρωες; IV. 892 ὅτις παρὰ πεῖσμα βάλοιτο. Cf. E 369, Θ 504, N 35.

Παρ-ίστημι: III. 1 Εἰ δ' ἄγε νῦν, Ἐρατώ, παρά Δ' ἵστασο. Cf. E 809.

b) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Παρα-μετρέω: IV. 1777 ἀλλὰ ἕκηλοι | γαῖαν Κεκροπίην παρά τ' Αὐλίδα μετρήσαντες. Cf. I. 595, 1116; II. 939, etc.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Παρ-όρνυμι: III. 486 τεὴν παρὰ μητέρα μύθοις ὄρνυθι λισσόμενος. Cf. Liddell and Scott s. v.

— παρέκ —

Παρεκ-αμείβω: II. 94 ὁ δ' ἄγχ' αὐτοῖο παρὲκ γόνυ γουνὸς ἀμείβων; cf. I. 581 Πηλιάδας δὲ παρεξήμειβον ἐρίπνας. The compound does not occur in Homer; but II. 94 is a close imitation of Λ 547.

— περί —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Περί- ειμι: II. 58 ὅσσον ἐγὼ ῥινούς τε βοῶν περί τ' εἰμὶ ταμέσθαι. Cf. Θ 27 τόσσον ἐγὼ περί τ' εἰμ' ἀνθρώπων.

Περι-καλύπτω: I. 218 *λυγαίοις ἐδάμασσε περὶ νιφέεσσι καλύψας*; III. 746 *καί τινα παίδων | μητέρα τεθνεώτων ἀδινὸν περὶ κῶμ' ἐκάλυπτεν.* Cf. K 201, Ξ 359, Π 735, Ω 20; σ 201.

Περι-χέω: III. 291 *ὣς δὲ γυνὴ μαλερῷ περὶ κάρφεα χεύατο δαλῷ.* Cf. B 19; Ϡ 282, *ν* 189.

b) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Περι-βοάω: III. 791 *τηλοῦ δὲ πόλις περὶ πᾶσα βοήσει | πότμον ἐμόν.* Cf. T 362 *γέλασσε δὲ πᾶσα περὶ χθών.*

Περι-δαίω: IV. 867 *ἡ μὲν γὰρ βροτέας αἰεὶ περὶ σάρκας ἔδαιεν.* Cf. ἀμφι-δαίω in M 35.

Περι-δεύω: IV. 1134 *μέλιτι ξηρὸν περὶ χεῖλος ἔδευσεν.*

Περι-δινεύω: I. 1059 *τρὶς περὶ χαλκείοις σὺν τεύχεσι δινηθέντες.*

Περι-λαμβάνω: I. 1197 *περὶ στύπος ἔλλαβε.*

— πρός —

Προσ-βάλλω: I. 1231 *πρὸς γάρ οἱ διχόμηνις ἀπ' αἰθέρος αἰγάζουσα| βάλλε σεληναίη.* Cf. H 421; *τ* 433.

— σύν —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Συν-ελαύνω: I. 1026 *σὺν δ' ἔλασαν μελίας τε καὶ ἀσπίδας ἀλλήλοισιν.* Cf. σ 98.

Συγ-χέω: II. 563 *σὺν δέ σφιν χύτο θυμός*. Cf. Ω 358 *σὺν δὲ γέροντι νόος χύτο*.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Συν-αντάω: IV. 1181 *σὺν δ' ἀνέρες ἀγροιῶται| ἤντεον*. Cf. IV. 1484.

Συν-έργω: II. 201 *ῥινοὶ δὲ σύν ὀστέα μοῦνον ἔεργον*.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Συμ-πορσύνω: IV. 547 *σὺν γάρ οἱ ἄναξ πόρσυνε κέλευθον*.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Συν-αμαθύνω: III. 295 *τὸ δ' [πῦρ] ἀθέσφατον ἐξ ὀλίγοιο δαλοῦ ἀνεγρόμενον σὺν κάρφεα πάντ' ἀμαθύνει*.

Συν-εννέπω: IV. 1275 *σὺν δ' ἔννεπον ἀσχαλόωντι*.

— ὑπέρ —

Ὑπερ-βάλλω: IV. 307 *βαλὼν ὕπερ αὐχένα γαίης*; IV. 600 *οὐ δέ τις ὕδωρ . . | οἰωνὸς δύναται βαλέειν ὕπερ*. Cf. λ 597.

— ὑπέκ —

Ὑπεκ-βάλλω: I. 596 *μέλλον ὑπὲκ ποταμοῖο βαλεῖν Ἀμύροιο ῥέεθρα*, which the scholiast

explains by παραμεῖψαι. The compound ὑπεκβάλλω is not found in Homer, but compare Θ 369 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.

— ὑπεκπρό —

IV. 225 ὑπεκπρὸ δὲ πόντον ἔταμνεν νηῦς; cf. ὑπεκπροθέουσαι in IV. 935. The word ὑπεκπροτάμνω is a "ἅπαξ λεγόμενον."

SUMMARY.

I. NUMBER OF EXAMPLES OF TMESIS IN APOLLONIUS.

a) Apollonius agrees with Homer 110
b) Apollonius has tmesis where Homer has only the compound 39
c) Apollonius has tmesis in compounds that are post-Homeric 46
c) Apollonius has tmesis in new compounds 10

Total, 205

II. NUMBER OF VERBS USED IN TMESIS BY APOLLONIUS.

a) Apollonius and Homer both have tmesis 68
b) Apollonius has tmesis; Homer has only the compound .. 33
c) Apollonius has tmesis; the compound is post-Homeric .. 40
d) Apollonius has tmesis; the compound is not quotable ... 9

Total, 150

Examples in which the preposition is repeated in a second clause: I. 1284 ἐν δέ σφιν κρατερὸν νεῖκος πέσεν, ἐν δὲ κολῳὸς | ἄσπετος; II. 493 ἀνὰ δ' ἵσταθ' Ἰήσων, | ἂν δὲ Βορήιοι υἷες; III. 1230 ἂν δὲ πολύρρινον νώμα σάκος, ἂν δὲ καὶ ἔγχος; III. 516 ἐπὶ δὲ τρίτος Ἴδας | ὦρτο, μέγα φρονέων, ἐπὶ δ' υἱέε Τυνδαρέοιο. For similar examples in Homer compare Δ 447, Σ 419, Ψ 887-888. Cf. also Kühner-Gerth, Sec. 445, 2 a. 1.

CHAPTER IV.

WHY PREPOSITIONS IN CONSTRUCTION WITH CASES ARE RARER IN POETRY THAN IN PROSE.

The frequency of the prepositions in case-construction varies considerably in all the departments of the literature. In poetry, as a rule, the prepositions are rarer than in prose. In valuing this fact, however, from a stylistic point of view, we must bear in mind that in poetry the prepositions are more plastic and weigh, if not number, more than in prose. Cf. Gildersleeve, A. J. P., XXIII., 16. Vogrinz, Berl. Phil. Woch. for 1885, sp. 225–230, says: "Betrachtet man theoretisch das Werden des Präpositionsausdruckes, so kann man gemäss den geläuterten Vorstellungen die wir heutzatage von sprachlicher Entwicklung haben, annehmen, dass, unbeschadet der vollen formalen und Bedeutungskraft des Kasus, dasselbe Verhältniss, welches durch den Kasus allein ausgedrückt wurde, in der Präposition resp. in dem adverbialen Zusatze entschiedener zum Ausdruck gebracht wurde. Bei dieser Fülle und diesem sozusagen pleonastischen Ausdruck konnte es aber nicht bleiben. Der weitere Gang war der, dass die Präposition deutlicher ins Bewustsein der Sprechenden trat als die Endung der Kasus."

There are several reasons for this difference in frequency. First of all, the case-adverbs, which are so numerous in epic poetry, often take the place of

the prepositions. Moreover place-relations that would in prose be expressed by preposition and case, can be denoted: a) by a simple case: the locative genitive, the ablatival genitive, the locative dative and the accusative of the goal; b) by the suffixes -θεν,-θι, and -δε. Therefore, before taking up Apollonius' use of the prepositions with cases, it is well to compare his use of these last two constructions with the Homeric use.

A. SIMPLE CASES TO EXPRESS LOCAL RELATIONS.

1) LOCAL GENITIVE.

Setting aside adverbial forms such as *αὐτοῦ*, *ἀγχοῦ*, *τηλοῦ*, *ὑψοῦ*, which though originating in this construction do not have the same stylistic effect, we find according to Linsenbarth, De Apollonii Rhodii Casuum Syntaxi Comparato Usu Homerico, few examples in Apollonius as compared with Homer. Of the subdivisions made by Monro (Sec. 149), neither the first nor the second are represented in Apollonius. Examples after verbs of motion are.

I. 687 [*βόες*] *γειοτόμον νειοῖο διειρύσσουσιν ἄροτρον*. Cf. K 353 *ἑλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον*; also B 785, 801, Γ 14, Δ 244, E 222, 597, etc.

III. 1055 *αἴ κεν ὀρινομένους πολέας νειοῖο δοκεύσῃς*. Cf. P 748 *πεδίοιο διαπρύσιον τετυχηκώς*; also P 372.

Without Homeric parallels are:

I. 546 *ἀτραπὸς ὥς χλοεροῖο διειδομένη πεδίοιο*. Cf. Call. Del. 141 *διειδομένη ἐν ὕδατι νῆσος*.

III. 953 στηθέων ἐάγη κέαρ "her heart broke within her breast."

The *quasi-partitive* genitive, like ποῦ γῆς (Lat. ubi terrarum) occurs in the following passages:

II. 1139 ὁππόθι γαίης; similarly IV. 532 ὅπῃ χθονός. Cf. Eurip. Her. 19, 46.

III. 770 ἔνθα κακῶν. Cf. Soph. Aj. 659; Eurip. Tro. 680.

IV. 1476 Ἡρακλῆα | ... ἀπειρεσίης τηλοῦ χθονὸς εἵσατο Λυγκεὺς | τὼς ἰδέειν. Cf. Arist. Nub. 138 τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.

Under the partitive genitive may also be put III. 876 Ἀμνισοῖο λοεσσαμένη ποταμοῖο, and III. 1203 λοέσσατο . . . . ποταμοῖο | . . . . τέρεν δέμας. Cf. E 6, Z 508, O 265; β 261, etc.

2) ABLATIVAL GENITIVE.

The ablatival genitive is used in prose chiefly with verbs of separation and of deprivation. In addition to these verbs, it occurs in poetry frequently with verbs of motion. This latter use had to be reinforced by prepositions in prose.—Goodell, The Genitive in Sophocles, A. Ph. As., XV., has collected from Sophocles 456 examples of the ablatival genitive without prepositions (17. 1 % lyric), 616 with

prepositions (14 % lyric) and 96 with adverbs (18.5 % lyric). Apollonius, through the influence of the tragic poets, has extended the use of the ablatival genitive. Under the following three divisions I have mainly rearranged the results of Linsenbarth so as to bring the agreement and the difference between Apollonius and Homer into greater prominence. Besides presenting the *παλαιὰ καινῶς*, I have added some new examples.

a) WITH VERBS USED ALSO BY HOMER WITH THE ABLATIVAL GENITIVE.

α) With simple verbs:—*δεύεσθαι* I. 732; II. 976; IV. 491. Cf. B 128, Γ 294, N 310, etc.—*εἶναι* II. 523, 992; III. 358; IV. 990, 1387. Cf. Z 211; *α* 215, *δ* 206, etc. In I. 230 Apollonius uses *ἀπό*; Homer has *ἐκ* in A 63, B 197; *α* 33, 40.—*εἰκαθεῖν* I. 105. Cf. *εἴκειν* in Δ 509, E 348; *π* 42, *σ* 10.—*ἔχεσθαι* I. 334; II. 1204; III. 1267; IV. 1054. Cf. B 98, Γ 84, N 360, etc.—*λήγειν* III. 1300; IV. 667. Cf. A 210, 319; Hes. Th. 48.—*λείπεσθαι* I. 315. Cf. Ψ 523. 529.—*λύειν* I. 903; III. 62. Cf. *ε* 397, *ν* 321, *π* 364.—*παύειν* IV. 712, 773, 777. Cf. B 595; *φ* 228, *ρ* 8.—*παύεσθαι* III. 418. Cf. A 467, B 430, H 319.—*χάζεσθαι* III. 1050. Cf. Λ 504, M 172, 262, etc.—*ὠθεῖσθαι* II. 1056. Cf. M 420.

β) With compound verbs:—*ἀναδύεσθαι* I. 1228. Cf. A 359; *ε* 337.—*ἀναπνεῖν* II. 609, 739. Cf. Λ 382, O 235, T 227.—*ἀποέργειν* I. 865. Cf. Ω 238.—*ἀπολήγειν* I. 1325. Cf. H 263, Λ 255, Φ 577, etc.—*ἀπολύειν* II. 456; III. 1343. Cf. X 50; *φ* 46.—*ἀπομοργνύναι* II. 86. Cf. E 416. —*ἀποπλάζειν* I. 1220; II. 776, 959. Cf. *μ* 285, *ο* 382.—*ἀποτίθεσθαι* I. 129. Cf. *φ* 119.—*ἀποτμήγειν* IV. 1118. Cf. K 364, X 456.—*ἀφορμᾶσθαι* I. 190; II. 317; IV. 1020. Cf. B 794. —*διατρίβεσθαι* II. 885. Cf. *β* 404.—*ἐκγίγνεσθαι* I. 56, 157, 208, 223. 952, 975; III. 364; IV. 260. Cf. E 637, T 199, 418, etc.—*ἐκπτύειν* IV. 478. Cf. *ε* 322.—*ἐκσαοῦν* II. 1186. Cf. *δ* 501.—*ἐκσεύεσθαι* IV. 40. Cf. H 1; *ι* 373, *μ* 366.—*ἐκφαίνεσθαι* I. 1310. Cf. *μ* 441.—*ἐξάγειν* IV. 749. Cf. E 35, 352, Λ 487.—*ἐξαιρεῖσθαι* II. 184; III. 279, 843, 1012. Cf. Θ 323, T 137, Ω 754. *ἐξάλλεσθαι* II. 268; IV. 464. Cf. E 142, P 342, Ψ 399.—*ἐξαποβαίνειν* III. 199, 326. Cf. *μ* 306. —*ἐξάπτειν* III. 207. .Cf. Ω 51; *χ* 466.—*ἐξελαύνειν* I. 987; IV. 1136, 1758. Cf. E 324, K 499, etc.—*ἐξέρχεσθαι* II. 202. Cf. K 140, X 237; *υ* 371, etc.—*ἐξιέναι* I. 446. Cf. *α* 374, *β* 139.—*καταβαίνειν* III. 888. Cf. E 109, Ω 329.—*κατέρχεσθαι* IV. 329, 1682. Cf. Υ 125.—*καταχεῖν* IV. 25, 34. Cf. Ψ 282.—*μεθιέναι* III. 274, 476. Cf. Δ 234, 240, etc —*μεταλλήγειν* I. 1271. Cf. I 157, 261, 299.—*ὑπολύεσθαι* III. 996. Cf. A 401.

b) WITH VERBS NOT USED IN HOMER WITH THE SIMPLE ABLATIVAL GENITIVE.

α) With simple verbs:—*ἀτίζειν* I. 615.—*ἐλαύναιν* III. 597. Cf. Soph. O. T. 97; Eurip. Med. 70.—*ἐρητύειν* I. 296; II. 331; III. 561. Cf. Eurip. Phoen. 1260.—*λωφᾶν* II. 650; III. 783. Cf. Aesch. Pr. 376, 654; Soph. Aj. 61.—*ῥύεσθαι* II. 218; III. 905; IV. 1071, 1701. Cf. Eurip. Alc. 77.—*σαοῦν* III. 1126. Cf. Soph. Ant. 1162, Phil. 919; Eurip. Or. 779.—*φέρειν* I. 1183.

β) With compound verbs:—*ἀνέχειν* I. 673. Cf. Soph. O. T. 174.—*ἀνακηκίειν* III. 227; IV. 598.—*ἀναθρώσκειν* III. 956.—*ἀνιέναι* I. 1304; IV. 1696. Cf. Soph. O. T. 264; Eur. Med. 456.—*ἀναχάζεσθαι* IV. 1239.—*ἀπόρνυσθαι* I. 800.—*ἀφικάνειν* I. 177.—*διακρίνειν* III. 1128.—*ἐκμολεῖν* I. 845.—*ἐξανιέναι* IV. 293. Cf. Eurip. Bacch. 762, H. F. 625.

Homer, on the other hand, has the simple ablatival genitive after *ἀφύσσειν* (ψ 305) and *καταλωφᾶν* (ι 460). Apollonius uses a preposition with these verbs (III. 616, 1347). Expressions like *βλάπτουσι κελεύθου* (α 195) or *ἔδησε κελεύθου* (δ 380) are not found in Apollonius.

c) WITH VERBS NOT FOUND IN HOMER.

ἀντισπᾶν II. 600.—ἀπαμείρεσθαι III. 784. —ἀποκατατίθεσθαι III. 816.—ἀποκίδνασθαι IV. 133.—ἀπολείχειν IV. 478.—ἀπονοσφίζειν IV. 36.—διειλύεσθαι IV. 35.—ἐκβλύειν IV. 1415.—ἐκπρομολεῖν IV. 1537, 1585.—ἐκρύεσθαι IV. 83. Cf. Eurip. Bacch. 258.—ἐξανατέλλειν IV. 1421. —ἐξανιέναι II. 461; III. 69, 756; IV. 318, 560, 757.—ἐξόρνυσθαι I. 306.—κατακτεατίζεσθαι III. 136.—καταπροχεῖν III. 1117.—μεταχάζεσθαι III. 436.—νοσφίζειν (active not Homeric) III. 795.—ὑποτέλλεσθαι II. 83.

SUMMARY OF THE ABLATIVAL GENITIVE.

a) WITH VERBS ALSO USED BY HOMER WITH THE ABL. GEN.

α) Simple verbs—10; No. of ex. 24.
β) Compound verbs—30; No. of ex. 52.

b) WITH VERBS NOT USED BY HOMER WITH THE ABL. GEN.

α) Simple verbs—7; No. of ex. 13.
β) Compound verbs—10; No. of ex. 12.

c) WITH VERBS NOT FOUND IN HOMER.

Only compounds, except *νοσφίζειν*; in all 18; No. of ex. 24.
Total of verbs 75; of ex. 125.

3) LOCATIVE DATIVE.

The dative of place without a preposition is frequent in the epic; in lyric and tragic poetry the prepositional use begins to predominate; in prose, with the exception of a few locatives of proper names, as Ἀθήνησι

Δεκελειᾶσι, Ἐλευσῖνι, Θήβησι, Μαραθῶνι, Πυθοῖ, the prepositions ἐν, ἐπί, παρά, πρός are used. Cf. Monro, Sec. 145; Main, Locative Expressions in the Attic Orators.

According to Linsenbarth, the locative dative is not so common in Apollonius as in Homer. However the Homeric usages are well represented.

a) WITH PROPER NAMES OF COUNTRIES, ISLANDS AND CITIES.

Ἀλόπῃ I. 51.—Πύλῳ I. 157.—Πυθοῖ I. 413.—Ἄργει I. 1317.—Κέῳ II. 528.

b) OF THE GREAT DIVISIONS OF THE WORLD AND OTHER LOCALITIES.

αἰθέρι II. 363, III. 1001.—οὐρανῷ IV. 261 (Δ 443).—πόντῳ II. 1127 —οὔρεσι I. 26, 1150. —νήσῳ IV. 1208.—δήμῳ IV. 539.—δόμῳ III. 44, 250.—δόμοις I. 304, 447; II. 655.—μέσσῳ I. 531.—μυχῷ III. 659.—ἐσχατιῇ I. 213.

The following local datives, found in the Argonautica, do not occur in Homer without a preposition:

ἠέρι IV. 943.—αἴῃ IV. 534.—ῥηγμῖνι II. 534.—ἀκταῖς I. 588, IV. 245, 854.—ὕδασι II. 1218; IV. 1242.—προχοῇσι IV. 271.—μιξοδίῃσιν ἁλός IV. 919.—ἰλύϊ II. 821.—εἰαμενῇσιν III. 1201.—δονάκεσσιν III. 6.—βαθείῃ ὕλῃ II. 699. —βαθείαις ἀρούραις I. 686.—φυταλιῇ III. 1399.

—*κληῖσιν* III. 1268.—*Θαλάμῳ* IV. 28.—*εὐνῇ* IV. 791.—*κρητῆρσι* I. 1185.

c) OF THE PARTS OF THE BODY OR OF THE SOUL.

νόῳ III. 902; IV. 735.—*Θυμῷ* I. 817; II. 1222; III. 451, 786; IV. 1746.—*φρεσίν* I. 508.—*χεροῖν* III. 1236.—*ὤμῳ* IV. 179.—*ὤμοισι* III. 45.

The datives after *ἀνάσσειν* (I. 49, 507; IV. 305, 763), *κοιρανεῖν* (I. 34; II. 1000; III. 406) and *μεταπρέπειν* (I. 100; II. 786; III. 246, 335) may also be regarded as local. This would make in all 63 examples of the locative dative in Apollonius.

4) THE ACCUSATIVE OF THE GOAL.

The accusative to denote the "terminus ad quem" is common with *ἱκνέομαι*, *ἵκω* and *ἱκάνω* but comparatively rare with verbs like *ἄγω*, *εἶμι*, *ἔρχομαι*, *ἡγέομαι* and *νέομαι*. Cf. Monro, Sec. 140, 4. The examples in Apollonius are the following (105 in all):

a) With simple verbs of motion:—*ἄγειν* I. 1316. Cf. H 363, etc.—*βαίνειν* IV. 1212. Cf. *γ* 162, etc.—*δύνειν* I. 195, 263, 627, 635, 832, 1025; II. 298, 923; III. 1255; IV. 206, 722, 861, 1178, 1616. Cf. Γ 339, etc.—*δύεσθαι* III: 1190; IV. 863, 1543. Cf. Ψ 739, etc.—*ἰέναι* IV. 739. Cf. *α* 176, etc.—*ἱκάνειν* I. 318, 785; II. 1280; III. 387. Cf. Z 370, etc.—

ἵκειν (ἱκέσθαι) I. 608, 709, 874, 1031, 1244, 1333, 1402; II. 350, 551, 730, 1068, 1143, 1263; III. 213, 1108, 1121; IV. 33, 243, 378, 505, 659, 767, 773, 819, 966, 992, 1232, 1234, 1394, 1417, 1514, 1568, 1676. Cf. Z 225, etc. —νίσσεσθαι IV. 257. This last example is without a parallel in Homer.

b) With compound verbs of motion:—ἀφικάνειν IV. 847. Cf. ξ 159, etc.—ἀφικνεῖσθαι I. 1177; II. 768. Cf. Λ 618, etc.—εἰσαφικάνειν IV. 540, 612, 731, 775, 1759. Cf. Ξ 230, etc.—εἰσαφικνεῖσθαι IV. 302, 643, 1213. Cf. X 17, etc.—εἰσέρχεσθαι III. 39. Cf. X 22.—ἐξικνεῖσθαι III. 312; IV. 1472. Cf. Θ 439, etc.—ἐπιπλάζεσθαι III. 1065. Cf. Σ 14.—ἐποίχεσθαι I. 644; II. 455; IV. 370, 1317. Cf. A 50, etc.—μετακιάθειν I. 1221; III. 489, 801; IV. 305, 531, 779. Cf. α 22.—μετέρχεσθαι III. 348, 438, 547; IV. 837. Cf. Z 280, etc —προσβάλλεσθαι IV. 1044. Cf. E 879.—ὑποδύειν II. 433; IV. 1376. Cf. δ 435, etc.

With the following five compounds Apollonius has the accusative of the goal without a preposition, where Homer uses one:—ἀνέρχεσθαι II. 1145. Cf. κ 97.—εἰσβαίνειν II. 535; IV. 1588. C. M 59.—εἰσελᾶν II. 674, 1267, 1285; IV. 633. Cf. ν 113.—ἐξελαύνειν I. 987—ἐφιζάνειν I. 667.—Also with three verbs not found in Homer:—ὑπιέναι III. 1076. Cf. Arist.

Vesp. 465.—ὑπερεύγεσθαι II. 986.—εἰσαποβαίνειν I. 846; IV. 625, 648, 1779.

B. SUFFIXES -θεν, (-θι) AND -δε TO EXPRESS LOCAL RELATIONS.

Excepting μεσσόθι (I. 1278, II. 172), Homeric forms like Ἰλιόθι, οὐρανόθι, ἠῶθι, θήρηθι, etc., are not found in Apollonius. Likewise, the old case-suffix φιν, which is comparatively frequent in Homer, occurs only four times in Apollonius (always with a preposition); viz. I. 566=IV. 1661; II. 494; IV. 80, with which compare γ 353, ε 59, μ 414, ν 74, ο 283, 552, etc. Of the suffixes -θεν and -δε, only the forms from nominal stems are given.

1) FORMS IN -θεν (51 IN ALL).

a) PROPER NAMES OF CITIES AND COUNTRIES.

Ἀραιθυρέηθεν I. 115; Ἀργόθεν I. 118; Ἀρήνηθεν I. 152; Ἀρκαδίηθεν I. 161; Ἐφύρηθεν IV. 1210; Κεκροπίηθεν I. 94, 214; Κνωσσόθεν IV. 434; Λυκίηθεν II. 676; Πιερίηθεν I. 31 (Hes. Op. 1, h. Merc. 85); Σπάρτηθεν I. 148. Cf. B 671, Z 291: E 105; β 327, δ 10, etc.

Διόθεν occurs twice in Apollonius: II. 463; IV. 270. Cf. O 489, etc.

b) APPELLATIVES.

1. Of place:—ἀγέληθεν I. 356, 406; ἀγορῆθεν I. 877 (B 264. μ 439); ἄγρηθεν II. 940; ἀγρόθεν I. 1172 (ν 268, ο 428); δημόθεν I. 7 (τ 197);

εὐνῆϑεν II. 197 (υ 124); ζεύγληϑεν III. 1318; λίμνηϑεν IV. 1577; οὐρανόϑεν I. 547, 1280; II. 287, 518; III. 1195, 1376; IV. 639, 1285, 1695, (A 195, 208, Θ 558, etc.); πάτρηϑεν II. 543 (Pind. N. VII. 103); πεδόϑεν I. 1199; III. 1315 (ν 295); ποίμνηϑεν II. 493; πρυμνόϑεν IV. 909, 1684 (Aesch. Sept. 71, 1056); ῥίζηϑεν III. 1400; χερσόϑεν IV. 1262; μεσσόϑεν I. 1168, and ὁμόϑεν I. 91, which the scholiast paraphrases by ἀπὸ τοῦ αὐτοῦ τόπου.

2. Of time:—ἠῶϑεν I. 594, 1053; II. 729; IV. 497, 855, 1222. Cf. α 372, γ 153, 366, δ 214, η 189, etc.

3. Of the agent:—ϑεόϑεν II. 261; III. 1004; IV. 413. Cf. π 477; also Eurip. Med. 1270; Herod. VI. 14.

In three examples the form is strengthened by a preposition: ἀπ' Αἰγίνηϑεν IV. 1775 (Ω 492); ἐκ Διόϑεν II. 995; ἐκ πρύμνηϑεν II. 588 (O 716; also Aesch. Sept. 191).

2) FORMS IN -δε (45 IN ALL).

a) WITH PROPER NAMES.

1. Of place:—Αἰάνδε III. 306; Αἰμονίηνδε IV. 1032; Ἀρκαδίηνδε II. 1054; Πυϑώδε I. 209; II. 186 (λ 581).

2. Of the person:—Ἀλκίνοόνδε IV. 1198 (Ω 338).

b) WITH APPELLATIVES.

1. Of place:—*ἀγορήνδε* I. 328 (A 54, B 207); *ἅλαδε* IV. 135, 546, 1608 (A 308; *β* 389, etc.); *ἠπειρόνδε* II. 736, 978; IV. 1363 (*κ* 423, *σ* 84); *ἡμέτερόνδε* 'to our house' I. 704 (Ξ 39, *ο* 513; *ω* 267); *Ϙάλαμόνδε* III. 9, 249, 450, 671 (*φ* 8, *χ* 109, 161); *κρήνηνδε* I. 1258 (*υ* 159); *λευκανίηνδε* II. 192; *μυχόνδε* IV. 1543; *νηόνδε* III. 939; IV. 50; *νῆσόνδε* II. 1115; *οἰκόνδε* III. 1138 (*α* 17, 317, 360, 424, etc.); *Οὔλυμπόνδε* II. 605; III. 1357; IV. 779 (A 221, 394, 425, etc.); *πεδίονδε* III. 1344 (Λ 492, Υ 148, Φ 3); *πάτρηνδε* IV. 190; *πέλαγόσδε* IV. 1231, 1268; *πόλινδε* III. 1153 (E 224; *α* 189); *πόλεμόνδ'* II. 921 (B 443, 589, 872, etc.); *πόντονδε* II. 329, 415, 542, 686, 1104; IV. 198, 1748 (*ι* 495, *κ* 48); *ποταμόνδε* II. 1274 (Φ 13, 120, etc.); *χέρσονδ'* III. 199 (h. Ap. 28).

2. Of the person:—*αὐτοκασιγνήτηνδε* III. 647.

In IV. 1766, the word is reinforced by a preposition; viz. *μετὰ νῆάδ'*. Cf. *κ* 351.

CHAPTER V.

PREPOSITIONS IN CASE-CONSTRUCTION.

"Passing from the cases to the prepositions we enter," as Dr. Gildersleeve remarks, "upon a field which has been worked in spots until the ground is pulverized with the statistical harrow, while in parts it lies absolutely fallow." Cf. A. J. P. XXIII., p. 25.

The Argonautica of Apollonius is still virgin-soil* as regards the treatment of the prepositions.

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* At least this was the case when the present work was undertaken. While it was in progress there appeared a thesis by A. S. Haggett, "*A Comparison of Apollonius Rhodius with Homer in Prepositional Usage*" published by the John Murphy Co., Baltimore, 1902; but, owing to the fact that Haggett's thesis was mentioned neither in Bursian's Jahresbericht, nor in the Bibliographical Record of the American Philological Association, nor among the notices of Recent Publications in the American Journal of Philology,—the ordinary sources of bibliographical information about such a work—it escaped my notice until after my work was completed and presented to the Faculty of the University.—Owing to my fuller treatment of the other uses of the prepositions the present chapter is the only one which might have been affected by Haggett's thesis, had it come to my notice sooner. Before going to press I made a special revision of this chapter and compared my results with those of Haggett; but with the exception of a few examples, I did not see any reason for changing my treatment of the subject. Hence, where I differ from Haggett, the differences are all intentional. Haggett does not distinguish between prepositional phrases as *ἐπὶ δήν* and *ἐπὶ χρόνον*; *ἐπὶ πολλόν* and *ἐπὶ πόντον*; *ἐς αἰεί* and *ἐς ἔνδιον*; *ἀπὸ τηλοῦ* and *ἀπὸ γαίης*; etc. His tables show the total of all the prepositions in Apollonius to be 2047; whereas I have 2110, which in itself makes already a serious difference of 63 examples.

Before taking up each preposition separately, three general questions of great stylistic and syntactic importance should be discussed.

FREQUENCY IN GENERAL.

The aggregate frequency of prepositions varies according to time, subject and writer,— being less in poetry than in prose, less in the drama than in epic or lyric poetry, less in the orators than in the philosophers. Cf. T. Mommsen, Beitr. z. d. Lehre, v. d. Griech. Präp., p. 14 seq.

Haggett, in his summary of the prepositions in Homer, gives as a total of the prepositions in case-construction the figure 8198 (Il. 4746, Od. 3452). Accordingly Homer has an average of one preposition in every 3.4 lines, that for the Iliad (3.3) being slightly higher than that for the Odyssey (3.5). T. Mommsen has an average of one preposition for 3.14 lines in the Iliad and one for 3.95 lines in the Odyssey. As there is no objective rule to decide the doubtful cases of tmesis or of the adverbial use, it is impossible to say that either set of these figures is absolutely correct and the other wrong. The difference, however, is immaterial, as in such questions only the large masses count. — Apollonius has 1743 examples of prepositions in case-construction, mak ing an average of one preposition in 3.3 lines, and so he remains faithful in this respect to the laws of his department.

In connection with the aggregate frequency, it is important to notice that the distribution of the prepositions is far from being uniform, as the following passages from Apollonius will show.

a) PREPOSITIONS RARE.	b) PREPOSITIONS NUMEROUS.
I. 139— 150; 1 prep.	I. 536— 539; 5 prep.
709— 720; 0 "	617— 626; 8 "
1215—1230; 0 "	740— 746; 6 "
II. 539— 548; 0 "	II. 102— 113; 8 "
1195—1206; 1 "	1166—1175; 8 "
III. 74— 89; 1 "	III. 210— 218; 6 "
144— 153; 0 "	675— 685; 7 "
651— 666; 1 "	739— 745; 7 "
765— 776; 0 "	1277—1284; 5 "
IV. 662— 669; 0 "	IV. 625— 634; 9 "
823— 839; 1 "	964— 977; 9 "
1235—1250; 1 "	1765—1775; 8 "
Total:—Lines—157; prep. 6.	Lines—113; prep.—86.

FREQUENCY WITH EACH CASE.

As T. Mommsen has shown, the numerical relation of prepositions with cases is a criterion of style, period and department. In the older and poetic language the *dative* preponderates; in the later language (especially in prose) the *accusative* is most frequent; while the *genitive* ranks first in the rhetorico-philosophic elements in prose and poetry. The relation in the dramatists, as given by Mommsen, is the following:

	GENITIVE	DATIVE	ACCUSATIVE
Aeschylus	5	5	4
Sophocles	3	2	2
Euripides	4	4	5
Aristophanes	3	2	3

Prose from the earliest period showed a tendency for an increase in the accusative. The result of this tendency may be seen in Polybius for whom Krebs pp. 6–9 gives an average of 2.2 gen.; 1 dat.; 4.5 acc.

For Homer Haggett gives the following statistics:

Iliad	Tot. No. of occ. with the gen.:	1160=24 46	per cent.
	" " " " " " dat.:	1979=41 70	" "
	" " " " " " acc.:	1607=33.84	" "
Odyssey	Tot. No. of occ. with the gen.:	663=19.21	per cent.
	" " " " " " dat.:	1470=42.58	" "
	" " " " " " acc.:	1319=38.21	" "

It is easily seen from this that in the Odyssey the genitive decreases in proportion as the accusative increases, foreshadowing the later prose usage.— Apollonius followed the more poetic usage of the Iliad, with a slight reactionary decrease of the accusative.

Argonautica	Tot. No. of occ. with the gen.:	456=26.16	per cent.
	" " " " " " dat.:	740=42.45	" "
	" " " " " " acc.:	547=31.39	" "

As Haggett says, "we naturally expect the preponderance of the dative in epic poetry because of the great number of concrete locative situations afforded by the subject matter. Hence ἐν and ἐπί are the favorite prepositions."

TABLES SHOWING THE FREQUENCY OF THE PREPOSITIONS WITH CASES.

a) PREPOSITIONS WITH ONE CASE:

	Genitive.							
	ἀντί	ἀπό	ἐκ	πρό	πρόπαρ	προπρό	ὑποπρό	ὑπέκ
Apol.	3	69	163	2	2	1	1	13
Hom.	10	372	690	34	0	0	0	15

PREPOSITIONS WITH ONE CASE: (Continued)

	Dative		Accusative	
	ἐν	σύν	εἰς	περί τ' ἀμφί τε
Apol.	298	65	165	1
Hom.	1893	188	823	1

b) PREPOSITIONS WITH TWO CASES: GENITIVE AND ACCUSATIVE:

	διά		διέκ		κατά		παρέκ		ὑπέρ	
	gen.	acc.	gen.	acc.	gen.	acc.	gen.	acc.	gen.	acc.
Apol.	36	29	11	10	24	64	5	6	29	15
Hom.	97	77	12	0	68	586	2	8	49	31

c) PREPOSITIONS WITH THREE CASES:

	ἀμφί			ἀνά			ἐπί		
	gen.	dat	acc.	gen.	dat.	acc.	gen.	dat.	acc.
Apol.	11	32	26	0	0	55	47	180	65
Hom.	2	88	135	0	9	143	164	544	413

PREPOSITIONS WITH THREE CASES: (Continued)

	μετά			παρά			περί		
	gen.	dat.	acc.	gen.	dat.	acc.	gen.	dat.	acc.
Apol.	0	36	47	4	18	18	19	31	10
Hom.	5	215	164	67	219	133	79	85	72

PREPOSITIONS WITH THREE CASES: (CONTINUED)

	πρός			ὑπό		
	gen.	dat.	acc.	gen.	dat.	acc.
Apol.	3	0	10	13	81	25
Hom.	27	21	279	126	187	62

Apart from quantitative differences, which will be discussed later, it is to be noticed that the Homeric use of *ἀνά* with the dative is not found in Apollonius. Also *μετά* with the genitive and *πρός* with the dative are avoided by Apollonius because of the frequent employment of these constructions in prose. Cf. Lutz, p. 62, 99 ; Krebs, p. 6.

TABLE SHOWING THE AGGREGATE FREQUENCY AND THE RELATIVE PERCENTAGE OF THE PREPOSITIONS IN CASE-CONSTRUCTION IN APOLLONIUS AND IN HOMER.

Prepos.	I.	II.	III	IV	Tot. in Ap.	Total in Homer.
ἐν	63	68	72	95	298=.170	1893 (Il. 989, Od. 904)=.231
ἐπί	72	66	60	94	292=.167	1121 (Il. 642, Od. 479)=.136
εἰς	37	32	43	53	165=.094	823 (Il. 374, Od. 449)=.100
ἐκ	34	42	41	46	163=.093	690 (Il. 406, Od. 284)=.084
ὑπό	26	30	31	32	119=.068	375 (Il. 266, Od. 109)=.045
κατά	20	11	26	31	88=.050	654 (Il. 383, Od. 271)=.079
μετά	16	18	23	26	83=.047	384 (Il. 233, Od. 151)=.046
ἀπό	19	9	17	24	69=.039	372 (Il. 273, Od. 99)=.045
ἀμφί	17	15	15	22	69=.039	225 (Il. 158, Od. 67)=.027
σύν	17	12	18	18	65=.037	188 (Il. 113, Od. 75)=.022
διά	12	14	13	26	65=.037	174 (Il. 118, Od. 56)=.021
περί	10	12	18	20	60=.034	236 (Il. 157, Od. 79)=.028
ἀνά	14	13	8	20	55=.031	152 (Il. 90, Od. 62)=.018
ὑπέρ	8	13	7	16	44=.025	80 (Il. 53, Od. 27)=.009
παρά	9	14	7	10	40=.022	419 (Il. 264, Od. 155)=.051
πρός	2	4	3	4	13=.007	327 (Il. 168, Od. 159)=.039
ἀντί	0	2	0	1	3=.002	10 (Il. 7, Od. 3)=.0012
πρό	1	1	0	0	2=.001	34 (Il. 28, Od. 6).0041
διέκ	3	8	4	6	21=.012	12 (Il. 1, Od. 11)=.0014
ὑπέκ	4	1	4	4	13=.007	15 (Il. 13, Od. 2)=.0018
παρέκ	3	5	1	2	11=.006	10 (Il. 6, Od. 4)=.0012
πρόπαρ	1	0	0	1	2=.001	0 } Homer has ἀποπρό once,
προπρό	0	0	1	0	1=.0006	0 } and διαπρό three times
ὑποπρό	0	0	0	1	1=.0006	0 } which are not found in Ap.
περί τ' ἀμφί τε	0	0	1	0	1=.0006	1 (P 760).
Total	388	390	413	552	1743	8198 (Il. 4746, Od. 3452).

The tendency in quantitative differences between Apollonius and Homer is evident. The prepositions which in Apollonius show an increase are chiefly poetic. They are: *ἀμφί*, *διά*, *σύν*, *ὑπέρ*, *ὑπό*, and the double prepositions *διέκ*, *παρέκ* and *ὑπέκ*. Those that go down are prosaic; viz.: *κατά*, *παρά* and notably *πρό* and *πρός*.

The quantitative differences between Apollonius and Homer in the use of the individual prepositions in case-construction are still further shown in the following table, giving for each preposition the proximate number of lines in which, at an average, it occurs once.

NUMBER OF LINES IN WHICH PREPOSITION OCCURS ONCE.

PREPOSITION.	IN APOLLONIUS.	IN HOMER.
ἐν	19.5	14.7
ἐπί	20.	24.8
εἰς	35.3	33.7
ἐκ	35.7	40.3
ὑπό	49.	74.
κατά	66.3	42.5
μετά	70.3	72.4
ἀπό	84.5	74.7
ἀμφί	84.5	123.5
σύν	89.7	147.8
διά	89.7	159.8
περί	97.2	117.8
ἀνά	106.	182.9
ὑπέρ	132.6	347.5
παρά	146.	66.3
πρός	448.	85.
ἀντί	1945.	2780.
πρό	2917.	818.
διέκ	278.	2317.
ὑπέκ	448.	1853.
παρέκ	530.	2780.
πρόπαρ	2917.	0
προπρό	5835.	0
ὑπο πρό	5835.	0
περί τ' ἀμφί τε	5835.	27803.
ἀποπρό	0	27803.
διαπρό	0	9268.

POSITION.

In the Indo-European parent-language the prepositions seem to have been pre-positive as well as post-positive. In the Vedas both positions are found. In classical Sanskrit the *post*-position almost entirely superseded the *pre*-position,—á and purá being the only prepositions that stand before the case. In the old Persian, on the contrary, the *pre*-position prevails. Cf. Delbrück, Vergl. Syn., III., 43–44.

In Greek poetry the post-position is still frequent. In Homer it is idiomatic and serves often as a metrical convenience. In the tragic and lyric writers it is an artificial imitation of the older poetry and is used chiefly for poetic effect.— In Attic prose only περί is used thus, being either a phraseological survival, or being influenced by ἕνεκα, whose meaning it shares. Cf. Brugmann, Griech. Gram.[3], 433.

According to Haggett, Homer has 645 examples of the post-position (Il. 386, Od. 259), which amounts to 7.85% of the whole number of prepositions. Of these examples 255 are cases of pure anastrophe, while in 390 instances the preposition is put between the noun and a qualifiying adjective or dependent genitive. Apollonius has 192 cases of post-position, i. e. 8.94% of his whole number of prepositions in case-construction. In 111 examples the preposition stands immediately after the noun; in 29 a particle is inserted and in 5 (I. 9; II. 820; III. 738; IV. 492; 1355) more important words intervene. Apollonius has 47 examples of interposition between noun and adjective. The examples in which the preposition is placed between the adjective and

the noun, of which Apollonius has 215, and for which interposition Homer also shows a marked fondness, do not belong here.

The ratio of post-position in Homer after the different cases is: gen. 22.2%, dat. 45.4%, acc. 32.3%. Apollonius has 57 examples with the genitive, 108 with the dative, and only 27 with the accusative, giving the following ratio: gen 29.3%, dat. 56.5%, acc. 14.1%.

TABLE SHOWING THE FREQUENCY OF EACH PREPOSITION IN POST-POSITION AND THE PERCENTAGE OF ITS TOTAL IN APOLLONIUS AND IN HOMER.

APOLLONIUS.	HOMER.
ἐν.....68=22.9 per cent	138 (Il 71, Od. 67)=7.3 per cent
ἐπί....33=11.3 " "	142 (Il. 108, Od. 34)=12.6 " "
ὑπό...13=10.9 " "	63 (Il. 45, Od. 18)=16.8 " "
ὑπέρ..13=29.5 " "	10 (Il. 6, Od. 4.)=12.5 " "
ἀπό...12=17.9 " "	44 (Il. 28, Od. 16)=11.8 " "
περί.. 12=20. " "	20 (Il. 11, Od. 9)=8.5 " "
ἐκ.....10= 6.2 " "	38 (Il. 20, Od. 18)=5.5 " "
ἀμφί. 8=12.1 " "	16 (Il. 9, Od. 7)=8.1 " "
εἰς..... 7= 4.3 " "	48 (Il. 20, Od. 28)=5.8 " "
μετά.. 6= 7.2 " "	19 (Il. 11, Od. 8)=4.9 " "
ἀνά ... 2= 3.6 " "	14 (Il. 8, Od. 6)=9.2 " "
διά.... 2= 3.1 " "	15 (Il. 10, Od. 5)=8.6 " "
παρά.. 2= 5.2 " "	21 (Il. 13, Od. 8)=4.9 " "
κατά.. 1= 1.1 " "	34 (Il. 10, Od. 24)=5.2 " "
παρέκ 1= .9 " "	0 (cf. ὑρέκ X 146)=6.6 " "
σύν.... 1= 1.5 " "	8 (Il. 2 Od. 6)=4.2 " "
ἀντί... 0	5 (Il.)=50. " "
πρό.... 0	4 (Il.)=1.2 " "
διαπρό 0	2 (Il.)=66.6 " "
πρός... 0	3 (Il. 2, Od. 1)=.91 " "
Total, 191	645 (Il. 386, Od. 259)

This table shows that while ἀμφί, ἀπό, ἐν, περί and ὑπέρ gain in Apollonius, ὑπό, ἀνά, διά, κατά and σύν lose.

By far the most frequent place of the preposition is *before* the case. Of the whole number of prepositions

(1743), Apollonius has 1551 before the case; 1125 are examples without any insertion whatever between the preposition and the noun; in 87 instances the preposition is separated from its case by particles (*μέν, δέ, τέ, γάρ*) or by enclitics (*μοί, μέ*, etc.); in 215 passages the preposition is placed after a qualifying adjective but before the noun. Homer has 600 examples of this inter-position. Apollonius separated the preposition from its case by an attributive genitive or by some other important word (usually a verb) in 102 instances. Here, however, the separation of the preposition from its noun is not so noticeable because generally an adjective, in the same case as the noun precedes the preposition; cf. I. 549; II. 90, 406, 550, 824, 1038; III. 683, 880, 918, 1353, etc. Only rarely is the order of words: preposition, independent words of importance, case; cf. I. 830, 1315; II. 1115; IV. 1642, 1734. For the rhetorical interposition of the object in oaths or entreaties (like Latin *per te deos oro*) compare III. 984 *πρός σ' αὐτῆς Ἑκάτης μειλίσσομαι ἠδὲ τοκήων | καὶ Διός*; IV. 385 *ἐκ δέ σε πάτρης | αὐτίκ' ἐμαί σ' ἐλάσειαν Ἐρινύες*.

When several nouns in the same construction are governed by a preposition, that preposition may be used only with one, as: I. 222, 308, 329, 701, 1056, 1178; II. 188, 402, 637, 666, 1021, 1086; III. 41, 198, 560, 578, 701, 744, 757, 881, 984, 1147, 1381, 1393; IV. 44, 172, 272, 550, 631, 730, 787, 793, 974, 1192; or it may be repeated with each, as: I. 536-537, 818-809; II. 333-334, 365-366, 826-827, 998: IV. 331-332, 364-365, 681. Similar examples in Homer are of frequent occurrence.

I. PREPOSITIONS WITH ONE CASE

A. WITH THE GENITIVE.

— *ἀντί* —

The preposition *ἀντί* (Sanskrit *ánti*, Latin *ante*) is an old locative case, "in the presence of", "opposite". These primary meanings are found in the Inscriptions, e. g. *ἀντὶ μαιτύρων* "in the presence of the witnesses" (Law of Gortyn). Cf. Delbrueck, Vergl. Syn., Vol. I. Sec. 290. In the literature this construction disappears, except for the example cited by Joost, Xen. Ana. IV. 7, 6 *ἀνϑ' ὧν ἑστηκότες*.— In epic poetry the adverbs *ἀντίον*, *ἐναντίον*, *ἄντα*, *ἐσάντα*, *ἀντιβίην*, and in prose *ἐναντίον* have replaced *ἀντί* in its local sense, while *ἀντί* itself assumes the metaphoric meanings "instead of", "in place of", "in return for", "in exchange for", etc.

The examples in Apollonius mean "instead of" and fall within the line of Homeric usage: II. 448 *ἀντὶ δὲ τοῦ ϑάνατόν μοι ἄφαρ ϑεὸς ἐγγυαλίξαι*; II. 851 *οἱ δ' ἀντὶ ϑεουδέος Αἰολίδαο | Ἴδμονος εἰσέτι νῦν Ἀγαμήστορα κυδαίνουσιν*; IV. 30 *ἀντ' ἐμέϑεν ταναὸν πλόκον εἶμι χιποῦσα*. Cf. *υ* 307, etc.

— ἀπό —

In the Homeric poems *ἀπό* (Sanskrit *ápa*, Latin *ab*) is chiefly used with the ablatival genitive to denote "away from", "at a distance." It never is equivalent to *ὑπό* with passive verbs (cf. Kuehner-Gerth, Sec. 430), nor does it express time with the exception of Θ 54 *ἀπὸ δ' αὐτοῦ* [*δείπνου*] *θωρήσσοντο*; cf. La Roche ibid.—The range of metaphoric uses also is not so large as in the post-Homeric literature.

In Apollonius the temporal use and the use with passive verbs are wanting; while the examples used in a metaphoric sense remain within ths lines of Homeric usage.

1. IN A LOCAL SENSE.

a) With verbs of motion.

(α) From a place:—*Ἀγείρω*: III. 356 *ἀφ' Ἑλλάδος ὤλλοι ἄγερθεν*. Cf. P 222.

Αἴσσω: I. 989 *ἀπ' οὔρεος ἀΐξαιτες*; II. 1261 *ἀπ' οὔρεος ἀΐσσοντα*. Cf. N 65; *κ* 99.

Ἀναχάζομαι: III. 1037 *ἆψ ἀπὸ πυρκαϊῆς ἀναχάζεο*, Cf. Π 819, Ψ 158.

Ἀνέρχομαι: IV. 1775 *ἀπ' Αἰγίνηθεν ἀνερχομένοισιν*. Cf. Ω 492, *ι* 38.

Βαίνω: IV. 114 *ἀπὸ νηὸς ἔβησαν*; IV. 885 *βαῖνον...ἀπὸ χθονός*. Cf. K 336, P 112, Φ 529.

Βάλλω: IV. 901 ἀπὸ νηὸς . . . πείσματ' . . . βαλέσθαι. Cf. Π 793, X. 468.

Εἶμι: III. 534 ἀπὸ μεγάροιο . . . ἰόντες; IV. 1581 ἀγκῶνος . . . ἀπὸ προύχοντος ἰοῦσιν. Cf. ι 38, τ 175 etc.

Θρώσκω: IV. 768 Ἶρις ἀπ' Οὐλύμποιο θοροῦσα. Cf. Α 532; ψ 32.

Ἵημι: III. 587 ἀπ' οὐρανοῦ ἄγγελον ἧκεν; IV. 80 πόδας ἧκεν ἀπ' ἰκριόφιν. Cf. Μ 205; Ϡ 189.

Ἱκνέομαι: II. 1143 ἀφ' Ἑλλάδος . . ἱκέσθαι. Cf. Γ 233 Δ 306.

Κίω: I. 77 ἀπ' Εὐβοίης Κάνθος κίε. IV. 752 ἀπὸ μεγάροιο κιόντας. Cf. Ρ 113; π 156.

Ὄρνυμαι III. 48 ἀπὸ θρόνου ὦρτο; III. 439 ἀπὸ θρόνου ὦρνυτ' Ἰήσων. Cf. Ε. 13, Λ 645, Π 635, Ω 515.

Ὀρούω: IV. 1243 ἀπὸ νηὸς ὄρουσαν. Cf. Ν 505, Π 615.

Ῥέω: III. 760 δάκρυ δ' ἀπ' ὀφθαλμῶν . . . . ῥέεν; III. 1352 ἀφρὸς ἀπὸ στόματος χαμάδις ῥέε; IV. 1529 ἀπὸ χροὸς ἔρρεε λάχνη. Cf. Α 249, Ξ 170, Ψ 385.

Τίθημι: IV. 1390 ἀπὸ στιβαρῶν θέσαν ὤμων. Cf. ξ 276, φ 118, etc.

Φέρω: I. 535 γαίης ἄπο πατρίδος ὄμματ' ἔνεικεν. Cf. Β 838, Μ. 96; κ 48.

Φορέομαι: I. 1278 τῆλε δ' ἀπ' ἀκτῆς . . . φορέοντο. Cf. Ρ 301, Σ 256.

Χέω: I. 1067 *ἀπὸ βλεφάρων ὅσα δάκρυα χεῦαν*. Cf. Ψ 385, δ 114.

Homer has no close parallels for I. 125 *ἀπ' Ἀρκαδίης . . . ἀμείψας τὴν ὁδόν*; I. 1107 *ἀπὸ σταθμῶν ἐλάσαντες*. Homer has *ἐκ* in Π 87, 293.—II. 1216 *ἀπὸ κρατὸς στάξαι φόνον*; III. 375 *ὁμαρτήσαντες ἀφ' Ἑλλάδος*; IV. 1647 *ἀπὸ χέρσου | νῆα . . . ἀνακρούεσκον*. This last verb is post-Homeric.

(*β*) From persons:—I. 821 *ἂψ ἀνερχομένους Θρῃκῶν ἄπο*. Cf. Λ 556. III. 965 *πᾶσαι ἀπὸ σφείων ἐλίασθεν*.

b) With verbs of separation.

Ἀείρω: III. 1366 *γαίης ἄπο*; similarly III. 1395. Cf. Υ 325; Ϟ 375.

Αἴνυμαι: IV. 162 *ἀπὸ δρυὸς αἴνυτο κῶας*. Cf. Λ 580, N 550, Φ 490, etc.

Ἁρπάζω: II. 188 *στόματος χειρῶν τ' ἄπο... ἥρπαζον*. Cf. N. 527.

Εἴργω: IV. 1206 *λιμένων γαίης τ' ἄπο τηλόθι νῆας ἐέργειν*.

Λύω: II. 538 *γαίης τ' ἄπο διπλόα πείσματ' ἔλυσαν*; II. 1042 *ἀπὸ σφετέρου κολεοῖο λυσάμενος τελαμῶνα*. Cf. Ξ 214, P 318; *ν* 77.

Ῥήγνυμι: IV. 1636 *ἀπὸ στιβαροῦ σκοπέλοιο| ῥηγνύμενος πέτρας*. Cf. Π 587.

Σείω: IV. 1365 *σεισάμενος γυίων ἄπο ... ἅλμην*. Cf. N 135; h. Merc. 20.

ἈΩδέω: IV. 104 *ἀπὸ χθονὸς ἔωσαν νῆα*. Cf. E 19, 835, Λ 143, 320, Υ 489.

Under this category belong two examples in which the genitive denotes a part from the whole I. 691 *κτερέων ἄπο μοῖραν ἕλουσαν*; II. 454 *φορέοντες ἑῆς ἀπὸ μοῖραν ἐδωδῆς*. Cf. Σ 327; ε 40, ν 138.

The separation is figurative in I. 815 *ἀπὸ μητρὸς | λώβην . . . παῖδες ἄμυνον*. Cf. N 440; β 59, ρ 538.—III. 1014 *ἀπὸ στηθέων ἀρύσασα ψυχήν*. Cf. Hes. Op. 550 *ἀρυσσάμενος ποταμῶν ἄπο*. A similar example in Homer is A 598. Other examples in Apollonius are: IV. 109, 926, 1303. With IV. 926 compare χ 316.

c) To denote the direction from which light and sound proceed.

I. 437 *λαμπόμενον θυέων ἄπο*; I. 1231 *ἀπ' αἰθέρος αὐγάζουσα*; III. 1016 *ἀπὸ ξανθοῖο καρήατος . . . . στράπτεν Ἔρως φλόγα* (figur.); IV. 1144 *ἀπὸ χρυσέων θυσάνων ἀμαρύσσετο φέγγος*. Cf. M 70, N 243, Σ 214; τ 63, ψ 43; also h. Merc. 278, etc. Similarly is IV. 724 *ἀπ' οὐδεος ὅσσε βαλοῦσαν*, i. e. looking from the threshold.

d) To denote the extent from a position.

I. 945 *ἠερέθονται . . . ἀπὸ στιβαρῶν ὤμων*; cf. B 448.—IV. 1400 *ἀπὸ κρατὸς δὲ κελαινὴν ἄχρις ἐπ' ἄκνηστιν κεῖτ' ἄπνοος*. Cf. Θ 16, 213; ζ 294.

e) *To denote position away from, apart from.*

I. 60 *οἷος ἀπ' ἄλλων . . . ἀριστήων*. In this example, as also in III. 907=912 *ἑτάρων ἄπο μοῦνον*, the prepositional phrase is redundant. For examples without the preposition compare I. 1240; IV. 910. Cf. Vogrinz, Gram. d. hom. Dial., p. 210. A better example of position is I. 937 *τυτθὸν ἀπὸ Φρυγίης πολυληΐου ἠπείροιο | εἰς ἅλα κεκλιμένη [νῆσος]*. Cf. h. Ap. 24. Here belong II. 253 *ἀπὸ θυμοῦ* and II. 865 *ἀπ' ἐλπίδος* where in place of a local position we have a mental attitude. Cf. A 562; similarly K 324; λ 344. Soph. El. 1127.

2. IN A METAPHORIC SENSE.

a) *To denote the origin or descent.*

I 231=II. 359 *ἀφ' αἵματος εὐχετόωντο ἔμμεναι*; III. 920 *ἀφ' αἵματος ἐβλάστησαν*. Cf. ζ 18, τ 163 (Ameis); h. Cer. 213.

b) *To denote the source.*

Here belongs one example of the person after whom something is named: I. 625. *Σικίνου ἄπο*; cf. h. Ap. 396; Herod. VII. 74. Also one example after a verb of hearing a thing *from some one:* I. 766 *ἐλπόμενος . . . τιν' ἀπὸ σφείων ἐσακοῦσαι βάξιν*; cf. ζ 12, μ 187. Another example of the source is IV. 1186 *θυέων δ' ἄπο τηλόθι κήκιε λιγνύς*.

— ἐκ —

Closely allied in meaning with ἀπό is ἐκ. Of the two prepositions ἐκ has the larger variety of usages, most of which coincide in poetry and in prose. Chiefly poetic and Ionic is ἐκ as a substitute for ὑπό to denote the agent. For examples of this use in Herodotus, compare Lundberg, p. 13.—Poetic is also the use of ἐκ as equivalent to παρά with the person in the singular. As ἐκ and ἀπό are often used synonymously, we find occasionally ἐκ in Apollonius, where Homer has ἀπό and vice-versa. On the whole, the correspondence in the two authors is remarkably close. The form ἐκ is used before a consonant and ἐξ before a vowel. The different uses may be classified as follows:

1. LOCAL.

a) Of motion from a place.

(α) From countries, cities and other geographical divisions, such as mountains, seas, rivers, etc.:—II. 611 ἐξ Ἀίδαο σώεσθαι. II. 1096 ἐξ Αἰής ἐνέοντο; similarly II. 424; III. 1060.—II. 1167 Ἑλλάδος ἐξ αὐτῆς νέομ'. I. 69 ἐξ Ὀπόεντος ὄρσεν. Cf. A 269, B 557, 863, E 645, Z 529, H. 363, 467, I 253, 439, Λ 625, N 793, P 350; β 326, δ 633, ο 42, etc.—I. 207 ἐκ δ'

ἄρα Φωκήων κίεν Ἴφιτος. Cf. B 852, K 356, 537; ε 282.—II. 390 ἐξ ἁλὸς εἶσιν; similarly IV. 779, 992, 1363.—IV. 885 ἐκ δὲ βυθοῖο εὐναίας εἵλκον. IV. 628 γαίης ἐκ μυχάτης...ἀπορνύμενος. I. 385 στυφέλιξαν...νειόθεν ἐξ ἕδρης. II. 1086 ἐφέηκε χάλαζαν ἐκ νεφέων; similarly III. 1266. —I. 553 ἐξ ὑπάτου ὄρεος κίεν; similarly I. 1100; II. 978.—IV. 380 ἐκ δέ σε πάτρης . . . ἐλάσειαν Ἐρινύες. III. 213 ἐκ πεδίοιο...ἵκοντο; similarly III. 473, 1364.—I. 1281 ἠὼς | ἐκ περάτης ἀνιοῦσα; II. 165 ἠέλιος . . . | ἐκ περάτων ἀνιών. I. 894 λαὸν ἀγείραις | ἄλλων ἐκ πολίων; III. 1236 ἐκ δὲ πόληος ἤλασεν. IV. 1267 ἐκ πόντοιο...ἐκόμισσεν. I. 1160 [αὖραι] αἱ νέον ἐκ ποταμῶν ὑπὸ δείελον ἠερέθονται. III. 569 ἐπὶ χθονὸς ἐκ ποταμοῖο... πείσματ' ἀνάψομεν. IV. 198 πόντονδ' ἴμεν ἐκ ποταμοῖο. II. 914 πολυθαρσέος ἐκ πελέμοιο | ἆψ ἀνιών. I. 986 ἐκ δ' ἄρα τοίγε | νῆα Χυτοῦ λιμένος προτέρου ἐξήλασαν ὅρμου. For Homer compare Γ 49, Θ 505, I 330, 544, N 17, II 392, 408, P 743, Σ 207, Φ 35, 274, Ω 663; ε 422, 446, 469, η 25, ι 41, κ 72, ο 175, π 18, etc. For the repetition of the preposition after the compound verb in I. 986 compare B 690, Z 42, H 337, 436, Ψ 394; δ 37, ϑ 106, χ 376, etc.—Examples of smaller localities are I. 1148 [ὕδωρ] ἀνέβραχε διψάδος . . . ἐκ κορυφῆς. IV. 1135 φέρεν ἐκ πυρός. I. 1109 λυσάμενοι Ἱερῆς

ἐκ πείσματα πέτρης. II. 166 λυσάμενοι νεάτης ἐκ πείσματα δάφνης. II. 827 ἐκ δονάκων ἀνεπάλμενος. IV. 924 ἀπέπτυεν αἰθομένη φλὸξ | ἄκρων ἐκ σκοπέλων. II. 356 ἐκ μεγάλης προχοὰς ἴησι φάραγγος. IV. 632 ἐκ δ' ἄρα τοῖο | λίμνας εἰσέλασαν. Quasi-local are II. 303 τά τ' [μῆλα] ἐξ Ἀμύκοιο λενλασίης ἐκόμισσαν, and II. 224 ἔκ ποθεν ἀφράστοιο καταϊσσουσαι ὀλέθρου. Cf. N 28, Υ 137, Φ 243; ζ 128, ρ 210, τ 445, υ 21, etc.

(β) From buildings, parts of buildings, ships and the like:—I. 306 δόμων ἐξ ὤρτο νέεσθαι; similarly I. 1212; II. 816; IV. 708.—III. 249 ἐκ θαλάμου θάλαμόνδε . . . μετιοῦσαν; similarly III. 671, 739.—II. 468 τοῦ δ' ἐκ μεγάροιο κιόντος; similarly III. 285, 442; IV. 743, 876, 1119, 1220.—I. 804 ἐκ δὲ μελάθρων | . . . ἀπεσσεύοντο γυναῖκας. I. 640 ἐκ νηὸς ἀριστῆες προέηκαν | Αἰθαλίδην; similarly III. 316, 1199; IV. 659.—I. 307 ἐκ νηοῖο . . . εἶσιν. IV. 673 ἠύτε μῆλα | ἐκ σταθμῶν . . . εἶσιν. I. 976 τὴν μὲν νέον ἐξ ἔτι πατρὸς | . . . ἀνήγαγεν "whom he led even recently from her father's." For Homer compare Γ 142, Z 377, Θ 507, Λ 227, X 472; α 441, β 5, γ 441, δ 300, 310, η 339, θ 257, ι 548, κ 51, ν 116, ο 19, ρ 455, σ 198, τ 60, etc.

(γ) From parts of the body:—IV. 1308 ὅτ' ἐκ πατρὸς κεφαλῆς θόρε [Ἀθήνη]. II. 666 ἱδρὼς | εἴβεται ἐκ λαγόνων τε καὶ αὐχένος. IV.

704 μαζοὶ | πλήμμυρον λοχίης ἐκ νηδύος. II. 50 στηθέων ἐξ αἷμα κεδάσσαι; similarly II. 207; III. 289; IV. 901.—III. 1303 φλόγα φυσιόωντες | ἐκ στομάτων. Homeric examples are: Γ 221, Δ 109, 140, E 110, 582, 657, K 10, 15, Λ 398, N 529, etc.; also h. Ap. 131.

(δ) In such phrases as "rising from the couch", "drawing the sword from the scabbard", "drinking out of a cup". I. 1105 ὄρνυτο δ' ἐξ εὐνῆς; similarly II. 431, 1239; IV. 871, 1110. III. 1380 ἐκ κολεοῖο φέρεν ξίφος; similarly IV. 207, 1054.—III. 1035 λείβων ἐκ δέπαος. Cf. A 534, Ξ 336, Υ 62, X 190; β 2, δ 730, ε 1, χ 23, ψ 349, etc.;—A 194, M 190;—I 469.

(ε) Here belong two examples of ἐκ with the person in the singular. This use corresponds to εἰς with the person in the singular. A typical example is II. 277 ὅτ' ἐς Φινῆα καὶ ἐκ Φινῆος ἴοιεν. In III. 721 ἐκ κείνοιο [Ἰήσονος] δ' ἱκάνει | Ἄργος, the preposition might also denote the agent. A Homeric example seems to be Φ 217.

b) Of implied motion.

II. 700 ἐκ δέ νυ πάντων | ...μηρία... | καῖον. II. 1171 ἐκ νηὸς δῶκέ σφισιν εἵματα δῦναι. With a verbal noun IV. 255 πλόον ... | ἐξ Αἴης ἔσσεσθαι. Of the direction from which a sound comes: III. 1212 ἀΐουσα | κευθμῶν ἐξ

ὑπάτων. Also of a native place: III. 704 εἶην ἐξ Ἀίδεω . . . Ἐρινύς. IV. 1149 αἱ δ' ἔσαν ἐκ πεδίων ἀλσηΐδες. For examples from Homer compare: B 625, Φ 154; α 417, ο 267, π 247, ρ 455, etc.

c) Of the position from which the operation takes place.

I. 801 πέρθεσκον ἐπαύλους | ἐκ νηῶν. Cf. Σ 210 and La Roche ibid. I. 1115 ἐκ δ' ἑτέρης . . . [φαίνετο], i. e. "on the other side appeared." I. 1361 ἀκτὴν ἐκ κόλποιο . . . ἐσιδέσθαι. Cf. Δ 275; δ 524.—II. 402 Ἀμαραντῶν | τηλόθεν ἐξ ὀρέων πεδίοιό τε Κιρκαίοιο | Φᾶσις . . . εἰς ἅλα βάλλει. Cf. ε 283.—II. 1107 οὐ δέ πῃ ἄστρα . . . φαίνετ' ἰδέσθαι | ἐκ νεφέων. Cf. E 864, Λ 62.

d) Of the direction with verbs of looking.

III. 745 ἔδρακον ἐκ νηῶν. IV. 568 ἐκ πόντοιο . . . | δερκόμενοι Κέρκυραν. IV. 898 εὐόρμου δεδοκημέναι ἐκ περιωπῆς. Cf. Λ 337, Ξ 154; also T 375, Ω 715, etc.

e) Of the extent or measurement from a point.

I. 222 κράατος ἐξ ὑτάτοιο καὶ αὐχένος . . | δονέοντο . . . ἔθειραι. I. 743 ἐκ . . . ὤμου | . . . ξυνοχὴ κεχάλαστο. I. 1310—1313 τοῖσιν δὲ Γλαῦκος . . . ἁλὸς ἐξεφαάνθη | . . . | ὕψι δὲ λαχνῆέν τε κάρη καὶ στήθε' ἀείρας | νειόθεν ἐκ λαγόνων. II. 736 ἐκ δ' αὐτῆς [ἄκρης] . . . κατακέκλιται ἤπειρόνδε. III. 1271 ὅσσον τ' ἐκ βαλβῖδος . . . νύσσα | γίγνεται; cf. Θ 16 ὅσον οὐρανός ἐστ' ἀπὸ γαίης. IV. 180

[χρύσεον ἄωτον] λαιῷ ἐπιειμένος ὤμῳ | αὐχένος ἐξ ὑπάτοιο ποδηνεκές. IV. 1346 ἐζωσμέναι ἐξ ὑπάτοιο | αὐχένος. IV. 1608 δέμας δέ οἱ ἐξ ὑπάτοιο | κράατος ... ἔστ' ἐπὶ νηδὺν | ... μακάρεσσι ... ἔϊκτο. Cf. Ξ 177, Π 640, Σ 353, Χ 397, etc.

2. TEMPORAL.

I. 861 ἀμβολίη δ' εἰς ἦμαρ ἀεὶ ἐξ ἤματος ἦεν | ναυτιλίης III. 1340 ἐξ ἠοῦς. IV. 1772 εἰς ἔτος ἐξ ἔτεος.—II. 911 ἐξ οὗ. III. 302 ἐκ δὲ τοῦ. IV. 431 ἐξ ἔτι κείνου, | ἐξ οὗ. A 6, 493, Θ 295, I 106, Ξ 86; α 188, β 27, 90, Ϡ 245, etc.

3. METAPHORIC.

a) Of a preference or discrimination.

I. 620 οἵη δ' ἐκ πασέων γεραροῦ περιφείσατο πατρὸς | Ὑψιπύλεια. II. 1150 τὸν μὲν [κριόν] ... ἔρρεξεν ... | Φυξίῳ ἐκ πάντων ... Διί. I. 1352 ῥύσι' ὄπασσαν ... ἀρίστους | υἱέας ἐκ δήμοιο. Cf. Δ 96, Ο 680, Σ 431, etc.

b) Of the source or origin.

(α) When the source is a person:—I. 283 τὸ γὰρ οἷον ἔην ἔτι λοιπὸν ἐέλδωρ | ἐκ σέθεν. I. 1071 ἐκ Διὸς ἦμαρ ἐπήλυθεν; similarly II. 196 θέσφατον ἐκ Διὸς ἦεν; II. 527 ἐκ Διὸς οὖραι; II. 995 ἐκ Διόθεν πνοιαὶ ... | ἤλυθον; II. 1122 τὸ δὲ μυρίον ἐκ Διὸς ὕδωρ | λῆξεν. IV. 446 ἐκ σέθεν οὐλόμεναί τ' ἔριδες. IV. 1082 ἐνίσχετο ἐξ ἔθεν ὅρκοις. Here belong the examples of learning or hearing a thing from a person: III. 182 ἐξ

αὐτοῖο . . . δαέντες. III. 677 ἐδάης ἐκ πατρὸς ἐνιπήν. III. 903 εἰσαΐουσαι | ἐξ ἐμέθεν Noteworthy is the example of naming a place after some one: IV. 1762 ἀμείψατο δ' οὔνομα Θήρης | ἐξ ἕθεν. For Homeric parallels compare: A 63, 525, B 197, Θ 140, 251, K 68, Ξ 19; α 283, β 136, ο 374, ρ 518, etc.; also h. Merc. 477; Xen. Ana. II. 6, 17.

(β) When the source is a thing:—III. 294 [πύρ] ἀθέσφατον ἐξ ὀλίγοιο | δαλοῦ ἀνεγρόμενον. III. 498 δώσειν δ' ἐξ ὄφιος γενύων σπόρον; similarly III. 1027.—III. 1347 ἐκ ποταμοῖο ῥοάων | . . . ἀφυσσάμενος. IV. 157 βάπτουσ' ἐκ κυκεῶνος. IV. 674 προτέρης ἐξ ἰλύος ἐβλάστησεν. IV. 1426 ἐκ δέ νυ κείνων | δενδρέων . . . ἐξέφανεν. IV. 1446 ῥωγάδος ἐκ πέτρης πίεν. IV. 1734 ἐκ δὲ γυνὴ βώλοιο πέλειν.—Here belong three other examples denoting the origin: II. 931 ἐκ τοῦ δὲ Λύρη πέλει οὔνομα χώρῳ. II. 1079 κλαγγὴ δῆου πέλει ἐξ ὁμάδοιο. III. 1301 δεινὸς δ' ἐξ αὐτοῦ πέλεται βρόμος. Cf. κ 350, etc.

c) Of the material out of which something is made.

II. 845 νήιος ἐκ κοτίνοιο φάλαγξ. III. 1324 τυκτὴν ἐξ ἀδάμαντος ἐπιθύνεσκεν ἐχέτλην. Cf. X 152.

d) Of the progenitor.

II. 1153 τῶν ἐξ ἀμφοτέρων εἰμὲν γένος. III. 919 ἐξ αὐτοῖο Διὸς γένος. Cf. E 544, Ξ 113, Φ 157, Ψ 347; υ 192, etc.

e) Of the agent.

I. 901 *πάντα γένοιτο | ἐκ μακάρων*; similarly II. 608 *μόρσιμον ἦεν | ἐκ μακάρων*. I. 1098 *ἐκ γὰρ τῆς* [Ῥέας] *ἄνεμοι . . | . πεπείρηται*. II. 426 *ἐκ γὰρ τῆς* [Κύπριδος] *κλυτὰ πείρατα κεῖται ἀέθλων*. II. 798 *ἐξ ὑμέων ἔδοσαν τίσιν*. III. 431 [*ἀνάγκη*] *ἥ με καὶ ἐνθάδε νεῖσθαι ἐπέχραεν ἐκ βασιλῆος*, which the scholiast explains by *ἀφίγμεθα πρός σε βιασθέντες ὑπὸ τοῦ βασιλέως*. Cf. B 33, 70, 669, E 384, P 101, etc.

f) Of the cause; "in consequence of" "on account of". I. 498 *νείκεος ἐξ ὀλοοῖο διέκριθεν*. I. 520 *ἐκ δ' ἀνέμοιο | εὐδιοι ἐκλύζοντο τινασσομένης ἁλὸς ἄκραι*; similarly II. 1248; III. 345; IV. 215, 607.— I. 1073 *ἐξ ἀχέων ἔργοιο...ἐμνώοντο*. II. 432 *ἐκ καμάτοιο | ἄσθμ' ἀναφυσιόων*. III. 627 *ἐκ δ' ἄρα τοῦ νεῖκος πέλεν*. IV. 613 *λιπὼν ἐκ πατρὸς ἐνιπῆς*. IV. 1725 *ἐκ δέ νυ κείνης | μολπῆς . . . γυναῖκες | ἀνδράσι δηριόωνται*. Cf. H 111, I 566, Λ 308; *γ* 135, *δ* 343, *ζ* 29, *ο* 197, *ω* 388, etc.

g) Of conformity: "according to."

III. 1006 *ἐκ μορφῆς*. Cf K 68.

Metaphoric are also III. 616 *κούρην δ' ἐξ ἀχέων ἀδινὸς κατελώφεεν ὕπνος* "refreshing sleep gave the maiden rest from her anxieties". Homer uses the simple genitive in *ι* 460 *κὰδ δέ κ' ἐμὸν κῆρ λωφήσειε κακῶν*. II. 828 *ἐκ . . . ἀφράστοιο* "unexpectedly"; cf. *ἀπὸ σπουδῆς* "earnestly" H 359, M 233.

— πρό —

The primary meaning of πρό (Sanskrit *prá*, Latin *pro*) is "forward", "in advance of", "before". Homer uses it chiefly in the local sense. In Apollonius πρό is used in case-construction only twice, and in both passages it is local. I. 781 πρὸ πόληος II. 811 πρὸ ἄστεος. Cf. O 351, T 292, X 110, Ω 783; κ 105, ω 468.

It is not surprising that Apollonius avoided the temporal πρό (K 224, Λ 50=ε 469. ο 524, ρ 476), because this usage had become prosaic. Cf. Lutz, p. 60; also Sobolewski, p. 105. That he did not use πρό in its metaphoric sense of ὑπέρ or περί "in behalf of" (Δ 156, 373, Θ 57) may be accounted for by the very small percentage which πρό holds among the prepositions in Apollonius.

In the sense of πρό (local), Apollonius used three double prepositions, none of which are found in Homer.

α) πρόπαρ.

I. 454 πολιοῦ πρόπαρ αἰγιαλοῖο; IV. 1286 δολιχοῦ πρόπαρ αἰγιαλοῖο. Cf. Hes. Th. 518; Eurip. Phoen. 120.

β) προπρό.

III. 453 προπρὸ δ' ἄρ ὀφθαλμῶν ἔτι οἱ ἰνδάλλετο πάντα.

γ) ὑποπρό.

IV. 178 ὑποπρὸ ποδῶν.

— ὑπέκ —

This compound preposition means "from beneath", "away from under", and is almost exclusively used in a local sense. There is no notable divergence in Apollonius from the Homeric usage.

1. OF PLACE.

I 745 *ξυνοχῆ κεχάλαστο χιτῶνος | νέρθεν ὑπὲκ μαζοῖο.* I. 913 *λῦσεν ὑπὲκ πέτρης.* I. 1166 *τυτθὸν ὑπὲκ Φρυγίης παρεμέτρεον.* I. 1204 *ὑπὲκ προτόνων ἐρύσηται.* II. 670 *ὑπὲξ ἁλὸς εἶλκον ἐρετμά.* IV. 931 *δελφῖνες ὑπὲξ ἁλὸς . | .. ἐλίσσωνται.* III. 575 *τυτθὸν ὑπὲκ ἕλεος χέρσῳ ἐπέκελσαν.* III. 1182 *ὑπὲκ γενύων ἐλάσασα.* III. 1318 *ὑπὲκ πυρὸς ... | χαζέσθην.* IV. 1657 *ὑπὲκ βελέων ἐρύσαντο.* Cf. Δ 465, Θ 504, Σ 232, etc.

2. OF PERSON.

IV. 949 *ἄλλη ὑπὲξ ἄλλης δέχεται [σφαῖραν].* IV. 1222 *ἤλυθε δ' οὖρος | ... ὑπὲκ Διός.* Cf. P 581, 589; λ 37.

3. METAPHORIC.

III. 608 *ὑπὲκ κακότητος ἀλύξῃ.* Cf. *ὑπὲκ κακοῦ* in N 89, O 700, Υ 300; *μ* 107.

B. WITH THE DATIVE.

— ἐν —

Form:—The preposition ἐν was probably at one time a locative case without suffix,—ἐνί being the form with suffix. To ἐν and ἐνί correspond εἰν and εἰνί, which seem to be metrical lengthenings of the former. The numerical relation of these forms in case-construction in Apollonius as compared with Homer is as follows:

	ἐνί	ἐν	εἰν	εἰνί
Apol.	157	133	8	0
Hom.	601	1251	36	5

These figures show a special fondness on the part of Apollonius for ἐνί, while he avoided εἰνί altogether.

Meaning:—ἐν denotes primarily rest in a place. Hence in sense as well as in case-construction, it stands between ἐκ and εἰς. Besides *a*) the radical sense "in", ἐν has the following local meanings:

b) "among", with the plural of persons.

c) "on", of superposition.

d) "into" or "upon" with verbs of motion (constructio praegnans). Closely connected with these local uses is the quasi-instrumental use in such phrases as ἐνὶ χερσὶν δούρατα νωμή-

σαντες; σεῖον δ' ἐγχείας ἐν παλάμῃσιν or ἐν ὀφθαλμοῖσι ἰδόντες. The examples in which ἐν is used metaphorically are rare in epic poetry, and denote chiefly the occasion, the condition or state. Likewise the temporal use of ἐν is little represented in the epic literature.

1. LOCAL.

WITH VERBS OF REST TO DENOTE:

a) The place in which something is or happens.

(α) With proper names of countries, islands or cities:—IV. 425 Δίῃ ἐν ἀμφιάλῳ . . . κάμον; IV. 434 Δίῃ ἔνι κάλλιπε νήσῳ. III. 1177 ὃν Ὠγυγίῃ ἐνὶ Θήβῃ | . . . πέφνεν. II. 522 ἐν δὲ Κέῳ κατενάσσατο. IV. 1687 Κρήτῃ ἔνι δὴ κνέφας ηὐλίζοντο. IV. 614 τὸν ἐν λιπαρῇ Λακερείῃ |...ἔτικτεν. I. 83 Λιβύῃ ἔνι ταρχύσαντο; IV. 1483 Λιβύῃ ἔνι . . . ἕλοντο. I. 770 Μαινάλῳ ἐν . . . ἐγγυάλιξεν. I. 536–537 ὥστ' ἠίθεοι Φοίβῳ χορὸν ἢ ἐνὶ Πυθοῖ | ἤ που ἐν Ὀρτυγίῃ . . . στησάμενοι. I. 1305 Τήνῳ ἐν ἀμφιρύτῃ πέφνεν. I. 94 Πηλεὺς δὲ Φθίῃ ἔνι δώματα ναῖε λιασθείς; cf. A 155 ἐν Φθίῃ, δ 555 Ἰθάκῃ ἔνι οἰκία ναίων: Pind. Pyth. III. 101, and schol. to Nem. V. 25 Πηλεὺς δ' ἐν Φθίῃ ἐριβώλακι ναῖε λιασθείς. Hence there is no need for construing ἔνι with ναῖε, as Gerhard and Wellauer have done for the reason that the caesura of the verse falls between case and preposition. The Bucolic

Diaeresis satisfies the requirements of the meter, so that there is no cause for changing the reading of the Manuscripts ἔνι to ἐνί. These remarks apply equally as well to IV. 1687.— I. 45 Φυλάκῃ ἔνι δηρὸν ἔλειπτο. For examples from Homer compare B 766, Γ 244, N 453; α 395, δ 556, ε 123, ϑ 80, λ 325, ν 260, etc.

(β) With appellatives signifying the great divisions of the world and other localities:— I. 128 ἐνὶ πρώτῃσι Μυκηναίων ἀγορῇσιν | . . . ἀπεδήκατο: similarly I. 673 στῆ δ' ἄρ ἐνὶ μέσσῃ ἀγορῇ (assembly). A mixed example is II. 1021–1024, describing the perverted customs of the Mossynoeci on the Pontus, ὅσσα μὲν ἀμφαδίῃ ῥέζειν ϑέμις, ἢ ἐνὶ δήμῳ, | ἢ ἀγορῇ, τάδε πάντα δόμοις ἔνι μηχανόωνται | ὅσσα δ' ἐνὶ μεγάροις πεπονήμεϑα, κεῖνα ϑύραζε | ἀψεγέως μέσσῃσιν ἐνὶ ῥέζουσιν ἀγυιαῖς.—I. 499 ἐν αἰϑέρι τέκμαρ ἔχουσιν. I. 831 Αἰγαίῃ ὅσαι [νῆσοι] εἰν ἁλὶ ναιετάουσιν; similarly III. 1293; IV. 562, 588, 790, 981, 1635.—IV. 1713 ἄλσει ἔνι σκιερῷ τέμενος . . . |ποίεον. III. 114 εὗρε δὲ τόνγ' . . . ϑαλερῇ ἐν ἀλωῇ. II. 910 ᾧ ἐν [ἄντρῳ] . . . ἁγίας εὐνάζετο νύκτας; similarly III. 134; IV. 1129, 1137.—I. 126 ἐνὶ βήσσῃς | φέρβετο Λαμπείης. III. 1031 τῷ δ' ἔνι [βόϑρῳ] ϑῆλυν | ἀρνειὸν σφάζειν. I. 1323 μοῖραν ἀναπλήσειν Χαλύβων ἐν ἀπείρονι γαίῃ; similar examples are: II. 151,

872, 1018; III. 204, 855; IV. 480, 986, 1498.—IV. 916 Κύπρις ἔτ' ἐν δίναις ἀνερέψατο [Βούτην]. II. 820 κεῖτο γὰρ εἰαμενῇ δονακώδεος ἐν ποταμοῖο; IV. 316 εἰαμεναῖσι δ' ἐν ἄσπετα πώεα λεῖπον. II. 278 ὡς δ' ὅτ' ἐνὶ κνημοῖσι κύνες . . . | ἢ αἶγας κεραοὺς ἠὲ πρόκας ἰχνεύοντες; similarly II. 1213; III. 851.—II. 972 ἐν κόλπῳ . . . | κέλσαν. I. 965 ἄστεος ἐν λιμένι πρυμνήσια νηὸς ἀνάψαι; IV. 1123 τοὺς δ' εὗρεν . . . | Ὑλλικῷ ἐν λιμένι. III. 42 ᾧ ἔνι [μυχῷ] πάντα δαίδαλα χάλκευεν. II. 387 τῇ μέν τ' ἐνὶ [νήσῳ] νηὸν . . . ποίησαν; similarly IV. 452, 544, 1726. IV. 331 ἑτέρῃ μὲν ἐν [νήσῳ] ἱερὸν ἔσκεν ἔδεθλον | ἐν δ' ἑτέρῃ . . . βαῖνον is a typical example of ἐν with a verb of rest and of motion in the same sentence.—II. 1006 ἑρσήεντι νομῷ ἔνι ποιμαίνουσιν. I. 1006 ἐνὶ ξυνοχῇ λιμένος . . . τέταντο; similarly II. 318; IV. 627.—I. 375 ἐν δ' ὁλκῷ ξεστὰς στορέσαντο φάλαγγας. III. 976 πάτρῃ ἔνι ναιετάασκον. III. 1206 πέδῳ ἔνι βόθρον ὀρύξας; IV. 1394 πέδον, ᾧ ἔνι Λάδων . . . ῥύετο μῆλα. I. 81 πλαγχθέντας Λιβύης ἐνὶ πείρασι. II. 131 ὡς δὲ μελισσάων σμῆνος . . . μελισσοκόμοι πέτρῃ ἔνι καπνιόωσιν. II. 939 ᾧ ἔνι [παταμῷ] κούρη | Λητωίς . . . | ὃν δέμας . . . ἀναψύχει; III. 57 ποταμῷ ἔνι Φάσιδι νῆα κατίσχει; III. 168 ἥρωες . . . ἐν ποταμῷ καθ' ἕλος λελοχημένοι.—I. 16 ἐνὶ πόντῳ . . . νόστον ὀλέσσῃ; similarly III. 743;

IV. 1705.—II. 1193 *ἐνὶ πόντου στεινωπῷ συνίασι.* IV. 13 *κεμάς, ἥντε βαθείης τάρφεσιν ἐν ξυλόχοιο κυνῶν ἐφόβησεν ὁμοκλή.* II. 843 *κέχυται τοῦδ' ἀνέρος ἐν χθονὶ κείνῃ τύμβος.* III. 170 *ᾗ ἐνὶ χώρῃ . . . ἕδριόωντες* "sitting in their place"; III. 1163 *ὅτε δὴ ἑτάροις ἐξαῦτις ἔμικτο ἐν χώρῃ.*—I. 529 *ἐδάσαντο . . . ἐρεσσέμεν ᾗ ἐνὶ χώρῳ*; similarly III. 944, 980; IV. 1396. For Homeric examples compare A 105, 358, Γ 34, Δ 483, I 634, O 20, 631, Σ 36, Φ 77, 239; *α* 186, *γ* 103, *δ* 335, *η* 244, *ι* 25, 36, 57, 200, *κ* 210, *ν* 188, *ο* 441, *ρ* 136, etc.

(*γ*) Of buildings, parts of buildings and the like:—I. 148 *δόμοις ἔνι Τυνδαρέοιο . . . τέκεν*; similarly I. 225; II. 437, 459, 1022, 1154. I. 818 *ἀλλ' οἷαι κοῦραι ληίτιδες ἔν τε δόμοισιν | ἔν τε χοροῖς ἀγορῇ τε καὶ εἰλαπίνῃσι μέλοντο*, is a mixed example.—IV. 1022 *ἔτι μοι μίτρη μένει, ὡς ἐνὶ πατρὸς δώμασιν.* IV. 810 *ὃν δὴ νῦν Χείρωνος ἐν ἤθεσι Κενταύροιο νηιάδες κομέουσι.* III. 656 *ὅτε τις νύμφη θαλερὸν πόσιν ἐν θαλάμοισιν μύρεται*; similarly III. 671, 798, 1127.—IV. 1093 *ὀρφναίῃ ἐνὶ χαλκὸν ἀλετρεύουσα καλιῇ.* I. 285 *κενεοῖσι λελείψομαι ἐν μεγάροισιν*; similarly I. 810, 909; II. 304, 778, 1023; III. 228, 305, 1116; IV. 8, 1083, 1160.—II. 1028 *ἐν ὑψίστῳ βασιλεὺς μόσσυνι θαάσων*; cf. Xen. Ana. V. 4, 26. III. 939 *νηόνδε θεᾶς ἴθι, τῷ*

ἔνι κούρην δήεις. III. 278 προδόμῳ ἔνι τόξα τανύσσας; similarly III. 648, 838; IV. 471.—I. 1174 ἐν προμολῇ . . . γούνατ' ἔκαμψεν; III. 215 ἔσταν δ' ἐν προμολῇσι.—II. 381 δουρατέοις πύργοισιν ἐν οἰκία τεκτήναντες. IV. 1283 μυκαὶ σηκοῖς ἔνι φαντάζωνται. I. 121 σταθμοῖσιν ἐν Ἰφίκλοιο [ἐμόγησε Αἰολίδης]; II. 123 ὡς δ' ὅτ' ἐνὶ σταθμοῖσιν ἀπείρονα μῆλα ἐφόβησαν λύκοι.—Here belong three examples of ἐν with the genitive in the elliptical construction, i. e. with the characteristic place understood: I. 960 Ἰάονες ἱδρύσαντο | ἱερόν . . . Ἰησονίης ἐν Ἀθήνης; cf. κ 282; also Aesch. Sup. 228, 416; Arist. Ran. 774.—IV. 1159 οὐ μὲν ἐν Ἀλκινόοιο γάμον μενέαινε τελέσσαι; IV. 1722 ἐν Ἀλκινόοιο βοοκτασίας ὀρόωσαι; cf. η 132; Herod. I. 36. The examples in Homer, coming under this category are numerous. Cf. Η 339, Λ 132, Π 642; ζ 15, π 441, υ 1, etc.

(δ) Of beds:—I. 264 ἐν λεχέεσσι καλυψάμενος; IV. 1069 κούρης πέρι μητιάασκον | οἷσιν ἐνὶ λεχέεσσι.—I. 872 τὸν δ' ἐνὶ λέκτροις Ὑψιπύλης εἶᾶτε; II. 1238 τοὺς δ' ἐνὶ λέκτροις (in concubitu) τέτμε θεά.—Cf. Χ 503; α 437, Θ 337, κ 497, etc.

(ε) Of vehicles and the like.—III. 309 ἐν ἅρμασιν Ἡελίοιο δινεύσας. IV. 219 ὁ δ' εὐτύκτῳ ἐνὶ δίφρῳ Αἰήτης ἵπποισι μετέπρεπεν. I. 1111 παυροτέρους ἑτάρων ἐν νηὶ λιπόντες; III. 525

ἐρητύοισϑ' ἐνὶ νηὶ—.I. 622 λάρνακι δ' ἐν κοίλῃ μιν ὕπερϑ' ἁλὸς ἦκε. II. 132 ἀολλέες ᾧ ἐνὶ σίμβλῳ βομβηδὸν κλονέονται [μέλισσαι]. III. 801 φωριαμὸν . . . ᾗ ἔνι πόλλα φάρμακα . . . ἔκειτο. III. 858 κελαινὴν ἰκμάδα φηγοῦ | Κασπίῃ ἐν κόχλῳ ἀμήσατο. III. 1298 ὡς δ' ὅτ' ἐνὶ τρητοῖσιν εὔρρινοι χοάνοισι | φῦσαι . . . ἀναμαρμαίρουσιν. I. 746 χαλκείῃ . . . ἐν ἀσπίδι φαίνετ'. Cf. B 87, Θ 345, O 367, Π 402, Ψ 248, etc.

(ζ) Of parts of the body.—II. 956 ἱμερτῇσιν ἐν ἀγκοίνῃσιν δάμασσεν. IV. 1732 εἴσατο γάρ οἱ δαιμονίη βῶλαξ . . . ᾧ ἐν ἀγοστῷ. III. 1160 ὑγρὰ δ' ἐνὶ βλεφάροις ἔχεν ὄμματα. IV. 696 ὅσσε ἰδὺς ἐνὶ βλεφάροισιν ἀνέσχεϑον. II. 281 ἄκρῃς ἐν γενύεσσι μάτην ἀράβησαν ὀδόντας. III. 63 ὅσσον ἐμοῖσιν ἐνὶ σϑένος ἔπλετο γυίοις. IV. 1142 ἄνϑεα . . . λευκοῖς ἐνὶ . . . κόλποις | ἐσφόρεον. III. 644 ἐνὶ κραδίῃ σβέσοι ἄλγος. III. 728 μὴ γάρ μοι ἐν ὀφϑαλμοῖσι φαείνοι ἠώς; similarly IV. 853, 1145.—III. 93 αἰδὼς ἔσσετ' ἐν ὄμμασιν. III. 457 ἐν οὔασι . . . ὀρώρει αὐδή. III. 635 μόλις δ' ἐσαγείρατο ϑυμὸν | ὡς πάρος ἐν στέρνοις; IV. 1059 ἐν στέρνοις ἀχέων εἱλίσσετο ϑυμός.—I. 478 ζωρὸν μέϑυ ϑαρσαλέον κῆρ οἰδάνει ἐν στήϑεσσι; similarly III. 397, 759; IV. 1721.—Cf. A 83, 238, I 554, Ξ 213, 316, Σ 555, Υ 169, Φ 417, etc.

Here belong also φρήν and ϑυμός. The examples are mixed, i. e. partly local and

partly metaphoric:—*ἐν φρεσὶ θυμὸς ἰάνθη*; similarly IV. 782, 794, 1671. Cf. Θ 202, 413, K 232, P 111, Φ 386, Ψ 600; *π* 73, *υ* 38, etc.—III.551 *κέαρ δέ μοι ὡς ἐνὶ θυμῷ . . . προτιόσσεται*; similarly III. 700; IV. 1045. Cf. B 223, I 459; *χ* 11, etc.

Noteworthy are two examples in Apollonius, for which Homer seems to have no parallel; viz. I. 460 *εἰν ἑοῖ αὐτῷ πορφύρεσκεν ἕκαστα* "he pondered everything within himself". III. 23 *ἄνδιχα πορφύρουσαι ἐνὶ σφίσιν* "thinking differently within themselves".

(*η*) The instrumental use of *ἐν*:—This use of *ἐν* with the dative is the more plastic form for the simple dative. Both uses are well represented in poetry, while in Attic prose the latter construction prevails. Some of the examples here given are on the boundary line of the local and of the instrumental use; others are more clearly instrumental.

1st. Examples which are local as well as instrumental: I. 254 *ἐνὶ κτερέεσσιν ἐλυσθείς*; similarly III. 1030; IV. 214.—I. 1034 *ὁ δ' ἐνὶ ψαμάθοισιν ἐλυσθείς*. Homer uses the simple dative in Π 640, Φ 319; *ξ* 479, etc.—I. 561 *ἐνὶ χερσὶν . . . πηδάλι' ἀμφιέπεσκ'*; II. 1057 *πλατάγην ἐνὶ χερσὶ τινάσσων*; similarly III. 1263; IV. 222, 1153, 1175, 970, 1053. Cf. A 14, 238, Θ 221,

etc.— II. 399 *ἐνὶ νηὶ πείρεϑ'*. Cf. M 16; *α* 211, *β* 226, *γ* 131, *ν* 317.

2nd. Examples that are more clearly instrumental: II. 332 *καρτύναντες ἑαῖς ἐνὶ χερσὶν ἐρετμά* "plying the oars with their hands"; similarly II. 712; III. 140; IV. 904.— I. 814 *ἐν ὀφϑαλμοῖσι . . . ὁρόῳτο*; IV. 1617 *τέρας αἰνὸν ἐν ὀφϑαλμοῖσιν ἰδόντες*. Cf. A 587, Γ 306, Σ 135, 190; Ϟ 459, *κ* 385, *ξ* 343, etc. For the dative compare (1) Apollonius I. 519, 631; III. 1009; IV. 128, 476, 1038, 1668; (2) Homer Γ 28, 169, E 770, K 275, N 99; *β* 155, *γ* 373, *δ* 47, 226, 269, etc.—II. 44 *ἔτι φαιδρὸς ἐν ὄμμασιν*. Cf. Bolling on the Epic Fragment from Oxyrynchus, A. J. P. XXII.—III. 343 *ἥ δ' ἐνὶ γόμφοις ἴσχεται* [*νηῦς*] "the ship is held together by bolts". III. 206 *ἐν ἀδεψήτοισι κατειλύσαντε βοείαις*. IV. 888 *τανύσαντες ἐν ἱμάντεσσι*; cf. the scholiast.

b) *Place "among," or "between".*

In Apollonius as in Homer this use is limited to plurals denoting persons or an assembly of persons. I. 441 and III. 605 are plural in sense, and II. 597 is personification. The examples are:—I. 1213 *ὃν ἐν Δρυόπεσσιν ἔπεφνεν*. II. 238 *ὅτ' ἐνὶ Θρῄκεσσιν ἄνασσον*. Cf. A 109, Λ 470, Ξ 45, etc.—I. 343 *ἥμενοι ἐν μέσσοισι*; similarly I. 441, 464; II. 309, 881.

Cf. H. 417, M 206, 209, Σ 569, etc.—I. 656 *ἦγ' ἐνὶ τῇσιν . . . ἀγόρευεν.* I. 1338 *φὰς ἐνὶ τοῖσιν ἅπασιν.* II. 10 *τοῖον δ' ἐν πάντεσσι . . . ἔκφατο μῦθον*; similarly III. 443; IV. 1276. Cf. π 378, etc.; also Aesch. Pro. 973; Arist. Nub. 1366.—II. 597 *ἐν δ' ἄρα μέσσαις Πληγῆσι δινήεις εἶχεν ῥόος.* II. 748 *τὸν μὲν ἐν ὀψιγόνοισι Σοωναύτην ὀνόμησαν.* II. 1281 *ὥρη δ' ἥμιν ἐνὶ σφίσι μητιάασθαι*; similarly IV. 1191. Cf. Κ 435; ψ 144, etc. III. 605 *ἐνὶ Χαλκιόπης γενεῇ τάδε λυγρὰ τετύχθαι.* Cf. I 634; γ 103, etc.—III. 667 *ἦ δ' ἐνὶ παισὶν ἦστ'.* Cf. α 114.—III. 812 *ὅσ' ἐνὶ ζωοῖσι πέλονται.* Cf. Aesch. Pro. 442.—III. 1105 *Αἰήτης δ' οὐ τοῖος ἐν ἀνδράσιν.* Cf. ρ 354.—IV. 88 *θεοῖς ἐνὶ σοῖσιν ἑταίροις . . . τεῶν μύθων ἐπιίστορας . . . ποίησαι.* Cf. Ψ 703, etc.—Without Homeric parallel is III. 314=835 *ἐν ποσίν* in the sense of *ἐμποδών*; but compare Pind. Pyth. VIII. 43; Soph. Ant. 1327; Eurip. Alc. 739.

c) To denote superposition.

Kuehner-Gerth and Sobolewski are principally responsible for this category. Greek or Roman writers would hardly have formed this sub-division. The distinction rests with us, and it comes from our trying to express with greater logical accuracy the position of things. Whether we should render the Greek *ἐν* by "in" or "on" depends largely on our idiom.

We can say "to hunt in the mountains", but we can not say "to sacrifice in the beach". "On the campus" and "in the campus" show no difference. Either is correct, but one may be more habitual than the other. Idiomatic differences exist in all languages. Thus the German "*auf* dem Lande wohnen", is in English "to live *in* the country". The most important cases are those in which a distinction in meaning is to be expressed; as, "fish live *in* the sea", but "a log floats *on* the sea".—In the following examples from Apollonius we would translate ἐν by "on". I. 728 ἐν δ' ἄρ ἑκάστῳ | τέρματι δαίδαλα πολλὰ διακριδὸν εὖ ἐκέκαστο, i. e. on either end of the Argo were separately wrought many curious works. Cf. Lalin, p. 2, b.— I. 1090 κεκλιμένον μαλακοῖς ἐνὶ κώεσσιν "reclining on soft skins". II. 26 λέων, ὅντ' ἐν ὄρεσσιν ἀνέρες ἀμφιπένονται; similarly II. 478, 525, 1102; III. 857, 968; IV. 265, 287, 518, 1680.— II. 927 ἐν αἰγιαλῷ Στενέλου τάφον ἀμφεπένοντο. II. 1235 εὖτ' ἐν Ὀλύμπῳ Τιτήνων ἤνασσεν. IV. 232 εὑρόντες ἔτ' εἰν ἁλὸς οἴδματι νῆα. IV. 280 κύρβιας, οἷς ἔνι πᾶσαι ὁδοὶ . . . ἔασιν, "maps, on which were all the roads". IV. 882 χαμεύνας τ' ἀμφεπένοντο, τῆς ἔνι . . . νύκτ' ἄεσαν. IV. 1717 ἐρημαίῃ ἐνὶ ῥέζειν ἀκτῇ. For Homer compare Λ 29, 34, Ψ 316; α 108, η 287, τ 520, etc.

WITH VERBS OF MOTION, IMPLYING SUBSEQUENT REST:

When motion is expressed by *ἐν* with the dative instead of *εἰς*, *ἐπί* or *πρός* with the accusative, we have what is known as the "*constructio praegnans*", i. e. the rest or position, consequent upon the motion, is anticipated; e. g. *ἐν γαίῃ πεσέειν* (IV. 388) "to fall (to the ground and remain lying) on the ground". This use is chiefly epic. For the examples in Aeschylus see Lalin, p. 3–4. Apollonius adheres to the Homeric usage.

Βαίνω: 1) Of going aboard a ship II. 962 *ἐνὶ νηὶ . . . ἔβησαν*. Cf. B 610. 2) Of landing IV. 332 *ἐν δ' ἑτέρῃ [νήσῳ] . . . βαῖνον*.

Βάλλω: II. 107 *ἐν κονίῃσι βάλεν*. Cf. E 588; *κ* 352, etc.; similarly III. 1307 *τὸν δ' ἐν χθονὶ κάββαλεν ὀκλάξ*. Metaphoric are II. 256 *μή μοι ταῦτα νόῳ ἔνι βάλλεο*; IV. 1109 *ἣ δ' ἔπος ἐν θυμῷ πυκινὸν βάλετ'*. Cf. E 513; *υ* 65.

Δέχομαι: III. 585 *δέχθαι ἐνὶ μεγάροισιν ἐφέστιον*; IV. 186 *δέχθαι δ' ἐνὶ χερσὶν ἑῇσιν*; IV. 1133 *ᾧ ἐνὶ κόλπῳ δέξατο*. Cf. Σ 331, Ψ 89; *ρ* 110.

Δύω (δύνω): I. 638 *Ὑψιπύλεια δῦν' ἐνὶ τεύχεσι τατρός*. IV. 769 *δῦ δ' ἐνὶ πόντῳ Αἰγαίῳ [Ἶρις]*. Cf. K 254, Ψ 131; *ω* 496, etc.

Εἰλέω: I. 1247 *ἐνὶ σταθμοῖσι νομῆες ἔλσαν [μῆλα]*. Cf. *μ* 210.

Ἐρείδω: I. 1234 *ὡς τὰ πρῶτα ῥόῳ ἔνι κάλπιν ἔρεισεν*.

Θαμίζω: III. 251 Ἀθάμιζεν | ἐν μεγάροις; cf. II. 453 οἳ καὶ πρόσθεν ἐπ' ἤματι κεῖσε Ἀθάμιζον.

Θρώσκω: IV. 487 ἐνὶ σταθμοῖσι θοροῦντες. Cf. E 161.

Ἰδρύω: IV. 1548 Φοίβου κτέρας ἵδρυον ἐν χθονί. Cf. γ 38, ε 86.

Ἵζω: I. 788 κλισμῷ ἔνι ... εἶσεν; similarly II. 36; III. 49; IV. 689. Cf. I 200, O 150, Φ 202, etc.

Μύρομαι: II. 371 κόλπῳ ἐν εὐδιόωντι ... μύρεται; cf. schol.

Πήγνυμι: IV. 694 φάσγανον ἐν χθονὶ πήξας; IV. 1091 γλήναις ἔνι ... κέντρα πῆξε. Cf. Z 10, K 374, X 276, etc.

Πίπτω: I. 506 ἔπεσεν δ' ἐνὶ κύμασιν ὠκεανοῖο; similarly I. 757, 1027, 1056; II. 1014, 1038; III. 1312; IV. 388, 1290. Cf. Δ 482, E 370, 400, O 538, Π 258, etc.

Προ-φέρω: III. 1114 ἐν ὀφθαλμοῖσιν ἐλεγχείας προφέρουσα.

Σκηρίπτω: II. 668 ἐνὶ γαίῃ χηλὰς σκηρίπτοντε.

Τίθημι: II. 233 κακῇ ἐν γαστέρι θέσθαι. Cf. A 441.—IV. 159 αὐτῇ ἐνὶ χώρῃ θῆκεν [γένυν].

Χέω: III. 757 [ὕδωρ] τὸ δὴ νέον ἠὲ λέβητι,| ἠέ που ἐν γαυλῷ κέχυται. Cf. υ 261.

In IV. 930 πλαγκτῇσιν ἐνὶ σπιλάδεσσιν ἐρύσσαι the preposition means between.

2. TEMPORAL.

I. 1080 *ἐπιπλομένῃ δ' ἐνὶ νυκτί*; similarly III. 798, 862; IV. 60.—III. 327 *προτέρῳ ἐνὶ ἤματι*; similarly IV. 236, 1477, 1500.—IV. 217 *φυλοχόῳ ἐνὶ μηνί*. IV. 244 *ἠοῖ ἔνι τριτάτῃ*. For examples of this use in Homer compare Π 643, Σ 251; μ 76, ρ 176, σ 367, χ 301; also h. Merc. 67, 155, 400. A blending of the local and temporal use gives:

3. THE METAPHORIC USAGES TO DENOTE

a) The occasion.

A good example to show this transition is I. 818 *ἀλλ' οἷαι κοῦραι λητίδες ἔν τε δόμοισιν ἔν τε χοροῖς ἀγορῇ τε καὶ εἰλαπίνῃσι μέλοντο*, "only the captive maidens were honored in the house, at the dance, at the meeting and at banquets". Other examples are: I. 200 *ἐν σταδίῃ δεδαημένος ἀντιφέρεσθαι*. I. 215 *χορῷ ἔνι δινεύουσαν*. I. 290 *οὐδ' ἐν ὀνείρῳ ὠισάμην*; II. 306 *οἷόν τ' ἐν ὀνείρασι θυμὸν ἰαίνων*. I. 467 *κῦδος ἐνὶ πτολέμοισιν ἀείρομαι*.—Cf. Δ 258, Ω 568; ε 395, δ 497=λ 384, τ 581, etc. Another metaphoric usage is that of

b) The condition or state.

I. 160 *ἐνὶ ξυνοχῇ πολέμοιο*, "in the pressure of war". I. 1211 *τοίοισιν ἐν ἤθεσιν αὐτὸς ἔφερβεν*. Cf. I 143, 285. II. 66 *κακῇ δήσαντες ἐν αἴσῃ*. Cf. X 61, etc. II. 214 [*χάριν*] *καὶ*

ἀργαλέοισιν ἀνάπτομαι ἐν καμάτοισιν, "even in hardships I return thanks". II. 333–334 ἐπεὶ φάος οὔ νύ τι τόσσον | ἔσσετ' ἐν εὐχωλῇσιν, ὅσον τ' ἐνὶ κάρτεϊ χειρῶν "since safety will depend not so much upon entreaties as upon the strength of your hands".—II 643 ὑμετέρῃ ἀρετῇ ἔνι Θάρσος ἀέξω. II. 646 εὖτε πέλεσθε ἔμπεδοι ἀργαλέοις ἐνὶ δείμασιν, "when you are bold in painful fears". Cf. η 212, φ 88.—II. 1132= III. 476 ἐν κακότητι. Cf. Γ 20, Η 40, 51; τ 360. —IV. 1735 μίχθη δέ οἱ ἐν φιλότητι. Cf. Β 232, Ξ 314, 331, Ω 130; Ϟ 313.

Noteworthy are I. 1113 τοῖσι δὲ Μακριάδες σκοπιαὶ καὶ πᾶσα περαίη | Θρηικίης ἐνὶ χερσὶν ἑαῖς προυφαίνετ' ἰδέσθαι; IV. 202 νῦν δ' ἐνὶ χερσὶν παῖδας ἑοὺς πάτρην τε φίλην γεραρούς τε τοκῆας ἴσχομεν; III. 549 Φινεύς γε θεῇ ἐνὶ Κύπριδι νόστον πέφραδεν ἔσσεσθαι. Cf. I 97, Ο 741; κ 69; also Soph. O. C. 1443, O. T. 314; Arist. Lys. 30 ἐν ταῖς γυναιξὶν ἔστιν ἡ σωτηρία. In IV. 998 μέλλον δὲ βοῇ ἔνι θωρήξεσθαι, purpose seems to be expressed. The phrase is equivalent to ἐς πολεμὸν θωρήξεσθαι 226,Α Ε 737, Θ 376, Κ 78, Τ 36, etc. As Homer has no instance of ἐνί to express the purpose, and no other example occurs in Apollonius, I am enclined to believe that ἔνι in IV. 998 should read ἔπι.

B. Gildersleeve (A. J. P. XXIII., p. 15) calls σύν "a false Smerdis on the list of the prepositions". T. Mommsen (Beitr., p. 29) says: "Mir ist der linguistische Ursprung und also auch die Urbedeutung des Wörtchens, wie bei vielen andern Präpositionen, dunkel." Generally speaking it means "with", "in company with" "with the help of" or "attended by". When used with a person, it is sociative; otherwise, it is, as a rule, modal or instrumental. As in Homer, so also in Apollonius σύν approaches occasionally the local sense of μετά c. dat. as in I. 415 (Ψ 829), I. 869; IV. 861. In as far as Apollonius has σύν more frequently with the person, he conforms with the use in the Odyssey; but in the preponderence of the plural, he agrees more closely with the Iliad. Cf. T. Mommsen, Beitr. p. 55, and 187. The combination of a person and thing with σύν does not occur in our author; nor has he an instance of two nouns in different numbers governed by only one σύν. In four passages (I. 1200; III. 1287; IV. 1228, 1589; cf. Ξ 498, *I* 194; ν 118, etc.,) σύν is used after αὐτός, in place of the simple dative, of which Apollonius has twelve examples. Cf. T. Mommsen, Beitr. p. 66, 188. The variant form ξύν, which occurs nine times in Homer, is found twice in Apollonius, and only where the meter calls for it.

As σύν belongs chiefly to the higher class of poetry (Mommsen, pp. 3–7), it is not surprising to find an increase of this preposition in Apollonius in proportion to its frequency in Homer. It may be classified as follows:

1. SOCIATIVE, TO DENOTE:

a) Accompaniment.

I. 70 ἀριστήεσσι σὺν ἀνδράσιν ὄφρα νέοιτο. I. 131 σὺν καί οἱ Ὕλας κίεν; similarly I. 263, 415, 557, 754, 756, 869, 888, 992; II. 122, 305, 458, 466, 705, 815, 1166; III. 240, 450, 703, 869, 1000, 1164, 1238; IV. 22, 72, 734, 861, 1019, 1039. Homeric examples are: A 227, 307, 325, Z 372, Λ 140, P 407, Σ 65, Φ 460, Ψ 829, Ω 430; *α* 191, 362, *β* 183, *β* 32, 85, *δ* 751, *ζ* 52, 80, etc.

b) Partnership or co-operation.

I. 111=II. 1191 σὺν δέ οἱ Ἄργος | τεῦξεν. III. 539 σὺν δοίμονι πειρηθείην; similarly IV. 547, 822. Cf. Γ 439, Z 314, I 49, Λ 792; *η* 235, ϑ 493, *ν* 391, *υ* 2, etc.

Here belongs the metaphoric expression 'to lie with', found in the following examples: III. 839 οὔπω λέκτρα σὺν ἀνδράσι πορσύνουσα. IV. 1105=1117 λέκτρον δὲ σὺν ἀνέρι πορσαίνουσαν. IV. 793 ἠὲ σὺν ἀθανάταις ἠὲ θνητῇσιν ἰαύειν IV. 1152 σὺν ἀλλήλοισιν ἔμιξαν. Homer uses παρά c. dat. instead. Cf. *ε* 154, *η* 347, *χ* 464, *ψ* 219.

2. MODAL.

The best examples of this use are: I. 512 σὺν ἀμβροσίῃ . . . αὐδῇ; cf. B 787; *ω* 193; Aesch. Sept. 487.— II. 1069 σὺν κελάδῳ; cf. Δ 161;

ξ 151; Aesch. Pers. 470.—III. 126 *βῆ κενεαῖς σὺν χερσίν*; cf. λ 359.—Examples which border on this as well as on the following category are: I. 241 *σὺν τεύχεσιν ἀΐσσοντας*; similarly I. 1059; III. 499.—I. 1207 *Ὕλας χαλκέῃ σὺν κάλπιδι . . . δίζητο κρήνης ἱερὸν ῥόον*. III. 176 *κατὰ νῆα σὺν ἕντεσι μίμνεϑ' ἕκηλοι*; similarly IV. 1122, 1533.— III. 862 *σὺν ὀρφναίοισι φάρεσσιν*. III. 899 *σὺν πολέεσιν ὀνείασιν οἴκαδ' ἵκοισϑε*. III. 1197 *βῆ ῥ' ἐς ἐρημαίην . . . ἠύτε τις φὼρ σὺν πᾶσιν χρήεσσι*. III. 1278 *ξὺν δουρὶ καὶ ἀσπίδι βαῖν' ἐς ἄεϑλον*. III. 1287 *βῆ δ' αὐτῇ προτέρωσε σὺν ἀσπίδι*. Cf. A 170, Δ 419, E 297, I 80, 194, K 182, Ξ 498, Π 248; λ 359, *ν* 118, 258, etc.

3. INSTRUMENTAL.

II. 1224 *σὺν ἕντεσι πειρηϑῆναι*. IV. 1096 *σὺν τεύχεσιν ἐξελάσαιμι Κόλχους*.—Cf. E 220, Z 418, Λ 386, N 719, etc.

4. CONCOMITANT: "TOGETHER WITH."

I. 617 *σὺν τῇσιν ἑοὺς ἔρραισαν ἀκοίτας*. 1. 1200 *ἐξήειρε σὺν αὐτοὺς ἔχμασι γαίης [ἐλάτην]*. II. 828 *σὺν ὀστέῳ ἵνας ἔκερσεν*. II. 1120 *κρατερῷ σὺν δούρατι κύματος ὁρμὴ | νίῆας Φρξοιοί μετ' ἠιόνας βάλε*. III. 689 *μή σφε πατὴρ ξείνοισι σὺν ἀνδράσιν αὐτίκ' ὀλέσσῃ*. IV. 1228 *ἔλιπον . . . καὶ στεινὰς αὐτοῖς σὺν Ἐχινάσι νήσους*. IV. 1589 *ἄφαντος | αὐτῷ σὺν τρίποδι σχεδὸν ἔπλετο*. Cf. Π 803, P 57; *μ* 408, etc.

5. TEMPORAL.

IV. 1005 *σὺν Αἰήταο κελεύθῳ*. Here *σύν* seems to have the same meaning as *ἅμα* (temporal); i. e. "at the arrival of Aeetes." The example has been variously interpreted. Cf. Haggett, p. 29. The difficulty arises from the doubtful sense of *κελευθος* in this particular passage. Herwerden (Mnemosyne, XI. p. 120) suggests *κελευσμῷ*, taking *σύν* in the metaphoric sense of *κατά* "according to". It is not impossible that the phrase means "with the expedition", hence "with the fleet of Aeetes". What Gildersleeve said in regard to *σύν* in general, viz. that it is "a false Smerdis on the list of the prepositions", may be said more particularly of this example.

C. WITH THE ACCUSATIVE.

— εἰς —

Form: — Morphologically *εἰς* bears a close relation to *ἐν*. Originally there were the two forms *ἐν* and *ἐνς*, related to each other as *ἐκ* and *ἐξ*. The doublets *ἐν* and *ἐνς* were employed to differentiate the specific *in* and *into* relations, *ἐν* being restricted to the dative and *ἐνς* to the accusative. Exceptions to this restriction are seen in Pindar (Ol. X. 90; Pyth. II. 21, 157; Nem. VII. 46), where *ἐν* governs the accusative; cf. Latin *in* with the accusative and with

the ablative. The form ἐνς was in turn bifurcated, owing to the influence of following sounds, into ἐς before consonants and ἐνς before vowels, for which the Inscription of Gortyna still gives evidence. In Ionic-Attic at a later period ἐνς became εἰς by loss of the ν with compensatory lengthening. The doublets ἐς and εἰς were both used for a time, until finally εἰς became the standard prose form.

In Apollonius the form ἐς occurs 112 times in case-construction, while εἰς is found only 53 times, giving the proportion of 2 to 1, as is also the case in Homer.

Meaning: — Besides its local meanings, "to", "into", "toward", εἰς developed in the later language a number of metaphoric usages. Krebs (p. 110) says: "Bei der Flüchtigkeit seiner Natur verliert sich εἰς mehr als jede andere Präposition in eine reich ausgebildete Phraseologie". Most of these metaphoric usages are not represented in epic poetry, and Apollonius remained true to his department. He uses εἰς:

1. IN A LOCAL SENSE TO DENOTE:

a) The place to which or into which a motion tends.

(α) With proper names of countries, islands, cities, seas and rivers: III. 61 ἐς Ἄιδα ναυτίλληται; similar is the example with a noun which implies motion: IV. 1508 ἐς Ἄιδα γίνεται οἶμος.—IV. 652 ἐς Αἰθαλίην ἐπέρησαν νῆσον. II. 692 εἰ δ' ἀν ὀπίσσω | γαῖαν ἐς Αἰμονίην ἀσκηθέα νόστον ὀπάσσῃ. III. 601 πέμπειν ἐς Ἀχαιίδα γαῖαν; similarly III. 1080; IV. 1327.—I. 336=II. 416 ἐς Ἑλλάδα νόστος;

similar examples are ἐς Ἑλλάδα γαῖαν ἱκέσθαι I. 904; cf. II. 639, 893; III. 992; IV. 98; ἐς Ἑλλάδα . . . κῶας ἄγειν II. 1139; cf. I. 416; III. 29, 339, 1059.—IV. 608 Ἠριδανὸν προκυλίνδεται ἀθρόα πάντα; cf. IV. 626—III. 2 ἐς Ἰωλκὸν ἀνήγαγε κῶας; cf. also III. 89, 1113 1134; IV. 1161.—IV. 1490 ἐς Λιβύην ἀπένασσε. I. 623 ἐς Οἰνοίην ἐρύσαντο. I. 419 ἐς Ὀρτυγίην . . . δῶρα κομίσσω; cf. IV. 1703.—II. 1156 νεύμεθ' ἐς Ὀρχομενόν. II. 986 Πόντον ἐς Ἄξεινον . . . ὑπερεύγεται ἄχνην.—For Homeric examples compare: B 667, 752, Γ 75, Z 207, I 381, K 28, Λ 22, Ω 753; α 18, 85, 172, γ 159, ν 160, ξ 295, χ 128, etc.

(β) With appellatives signifying the great divisions of the world and other localities:—I. 635 ἐς αἰγιαλὸν προχέοντο. I. 1108 ἐς αἰπεινὴν ἄναγον βόας οὔρεος ἄκρην. IV. 759 ἐλθεῖν εἰς ἀκτάς. II. 368 ἑλίσσεται εἰς ἅλα similarly II. 403, 746.—IV. 100 ἐς ἱερὸν ἄλσος ἀνώγει νῆα . . . ἐλάαν. I. 1010 πόδας δ' εἰς βένθος [ἁλὸς] ἔρειδον. III. 589 ἐὴν ἐς γαῖαν ἰόντας. Different is III. 1358 ἐς γαῖαν . . . πεσόντες "falling to the ground", for which no Homeric parallel can be found. The same may be said of I. 1051; IV. 597. Homer has ἐν c. dat. after πίπτω.—II. 831 εἰς ἕλος ὁρμηθέντος καπρίου. III. 1196 βῆ ῥ' ἐς ἐρημαίην. II. 1081 ἐς ἠέρα

κίδνατ' ἀϋτή; III. 1382 ἀνέχοντας ἐς ἠέρα; similarly III. 1396; IV. 949.—I. 1263 ἐς δὲ κέλευθον . . . ϑέεν. IV. 636 φέρε . . . κόλπον ἐς ὠκεανοῖο. I. 1110 ἤρεσαν ἐς λιμένα Θρηίκιον. I. 916 ἔκελσαν νῆσον ἐς Ἡλέκτρης Ἀτλαντίδος; similarly IV. 521.—II. 1091 ἀΐσσοντες . . . περάτης εἰς οὔρεα γαίης; similarly II. 1242.—III. 1269 ἐς πεδίον τὸ Ἀρήιον ἠπείγοντο; also IV. 809.—II. 934 ἣ δ' ἐς πέλαγος πεφόρητο. II. 934 λαῖφος . . . τανύοντο | ἐς πόδας ἀμφοτέρους. II. 1167 νέομ' ἐς πόλιν Αἰήταο; cf. III. 1404 ἤιε δ' ἐς πτολίεϑρον. IV. 597 πέσεν . . . λίμνης ἐς προχοὰς πολυβενϑέος. I. 1051 ἐς δὲ πύλας ὁμάδῳ πέσεν. I. 1007 ἐς ἁλμυρὸν . . . ὕδωρ | δύπτοντες; similarly IV. 1599 ἐς ὕδατα . . . ἧκε. I. 1188 βῆ δ' ἴμεν εἰς ὕλην. III. 41 ἐς χαλκεῶνα καὶ ἄκμονας . . . βεβήκει, "he went to his forge and anvil"; cf. ϑ 273. I. 1236 χαλκὸν ἐς ἠχήεντα φορεύμενον [ὕδωρ]. IV. 1566 νῆα ἐκομίσσαμεν ἐς τόδε λίμνης χεῦμα.

(γ) Of buildings, parts of buildings, enclosures and the like: — I. 577 μῆλ' ἐφέπονται . . . εἰς αὖλιν; similarly I. 1173.—I. 853 Ὑψιπύλης βασιλήιον ἐς δόμον ὦρτο Αἰσονίδης; similarly III. 177, 528, 538; IV. 348, 440. Here belong the examples of ἐς with the genitive to denote the characteristic locality of a person: I. 337 ξυναὶ δ' ἄμμι πέλονται ἐς

Αἰήταο κέλευθοι; III. 212 ἐς Αἰήταο κιόντες. II. 353 ἔνθα μὲν εἰς Ἀΐδαο καταιβάτις ἐστὶ κέλευθος. III. 419 τόδε κῶας ἀποίσεαι εἰς βασιλῆος. IV. 1002 Μήδειαν . . . ἑοῦ ἐς πατρὸς ἄγεσθαι; also IV. 1077; cf. Φ 48, Ω 160, 482; β 195, etc.; also Herod. I. 92, 113; V. 51. Noteworthy is the example with the possessive pronoun: I. 708 εἰς ἑὸν ὦρτο νέεσθαι; cf. Ψ 574. —IV. 1602 ἵππον ἐς εὐρέα κύκλον ἀγῶνος στέλλῃ. IV. 689 ἀφίκοντο Κίρκης ἐς μέγαρον. III. 738 νηὸν οἴσομαι εἰς Ἑκάτης; III. 841 μὶν εἰς Ἑκάτης περικαλλέα νηὸν ἄγοιεν. IV. 104 εἰς γάρ μιν [νῆα] βήσαντες. This last example may also be tmesis. Homeric examples for this category are: A 222, Z 490; α 276, δ 674, κ 60, π 328, 407, ρ 442, etc.

(δ) Quasi-local are the examples of ἐς with nouns denoting meetings, contests and the like:—I. 654 ἰοῦσαι εἰς ἀγορήν "going to the assembly"; similarly IV. 214.—III. 1239 Ἴσθμιον εἶσι . . . ἐς ἀγῶνα "he went to the Isthmian contest". III. 1278 βαῖν' ἐς ἄεθλον. IV. 1154 μὴ πρὶν ἐς ἀλκὴν . . . ἐπιβρίσειεν ὅμιλος "before the crowd might rush to the fight". III. 1384 ἐπειγομένους ἐς ἄρηα "rushing into fight". IV. 1742 εἶμι δ' ἐς αὐγάς ἠελίου. IV. 805 θεοὺς δ' εἰς δαῖτα κάλεσσα. IV. 454 ἐς λόχον ἦεν; in N 277 purpose is signified. I. 109

αὐτή μιν Τριτωνὶς ἀριστήων ἐς ὅμιλον ὦρσεν Ἀθηναίη; similarly III. 1165; IV. 183.—III. 820 ἵνα . . . ἀντήσειεν ἐς ὠπήν; similarly III. 907 αὐνὸν κέκλομαι εἰς ὠπήν "I summoned him into my presence". Cf. Θ 13, I 487, P 129, T 34, 45, 173, Ψ 685, Ω 204, 520; γ 420, etc. Under this subdivision belong a few figurative expressions: IV. 404 ἐς ἄτην βήσομεν; similarly I. 477; IV. 1014.—I. 363 εἰς ἔργον πρῶτος τράπεθ'; II. 886 ἔγρεσθ' εἰς ἔργον. IV. 385 οἴχοιτ' εἰς ἔρεβος. III. 903 μὴ πατρὸς ἐς οὔατα μῦθος ἵκηται. III. 298 ἁπαλὰς δὲ μετετρωπᾶτο παρειὰς ἐς χλόον. The expression ἐς χεῖρας τινὸς ἱκέσθαι "to fall into one's hands" occurs three times in Apollonius: II. 1170; IV. 415, 1041, with which compare K 448. Other examples in Homer are Π 327; α 421, μ 372, etc.—The phrase εἰς ἕν "into one place", which occurs four times in Apollonius (I. 39; II. 322; IV. 135, 1333), is the equivalent for the Homeric ἐς χῶρον ἕνα Δ 446, Θ 60. Similar is II. 606 πέτραι δ' εἰς ἕνα χῶρον . . . ἐρρίζωθεν, which borders on the brachylogical use of εἰς, i. e. the "*constructio praegnans*", seen more clearly in the following examples: I. 647 ἣ γὲ [ψυχὴ] μεμόρηται . . . ἐς αὐγὰς ἠελίου; cf. Λ 789, Ψ 305.—IV. 336 εἰς ἀκτὰς πληθὺν λίπεν "he left a force at the headland". Cf. O 276 ἐφάνη

λὶς ἠυγένειος | εἰς ὁδόν; Ψ 148 μῆλ' ἱερεύσειν ἐς πηγάς; γ 36 ἀπεδειροτόμησα | ἐς βόθρον. Cf. also Herod. III. 11, V. 12, 108, VIII. 57.

(ε) Examples in which mere direction toward a place is signified, chiefly after verbs of looking or their equivalent:—IV. 310 [νῆσος] ἐς αἰγιαλοὺς ἀνέχουσα; a similar example is I. 938 εἰς ἅλα κεκλιμένη, "extending toward the sea"; also II. 732 εἰς ἅλα δερκομένη.—III. 744 ναῦται εἰς Ἑλίκην τε καὶ ἀστέρας Ὠρίωνος ἕδρακον ἐκ νηῶν; cf. I. 248 ἐς αἰθέρα χεῖρας ἄειρον. I. 725 ἐς ἠέλιον ἀνιόντα | ὅσσε βάλοις. III. 951 ἐς δὲ κελεύθους | τηλόσε παπταίνεσκε. II. 684 αὐγάσσασθαι ἐς ὄμματα καλὰ θεοῖο. III. 560 ἐς δὲ πελείας | καὶ κίρκους λεύσαντες. IV. 681 εἴς τε φυὴν εἴς τ' ὄμματα παπταίνοντες. Cf. B 271, Δ 81, M 239, N 7, O 371; ι 166, μ 247, etc.; also h. Ap. 24.

b) *The person into whose presence motion takes place.*

This use with the noun in the singular is poetic. Examples in prose are rare; cf. Thucyd. I. 128, 4. II. 37, 3. III. 3, 6. IV. 67, 2; also the example from Isaeus VII. 14 ἐλθὼν εἰς τὴν ἐμὴν μητέρα. The examples in Apollonius are:

(α) With proper names:—II. 777 πείρετ' ἐς Αἰήτην τόσσον πλόον; III. 1172 ἐς Αἰήτην ἰέναι. IV. 762 ἐς Αἰόλον ἐλθεῖν. IV. 773 εἰς

Ἥφαιστον ἐβήσατο. I. 1330 ἐβεβήκει | . . . Τελαμὼν ἐς Ἰήσονα. I. 12 ἵκετο ἐς Πελίην. I. 1296 ἐς Ἀγνιάδην Τίφυν Ϟόρε. II. 277 ὅτ' ἐς Φινῆα . . . ἴοιεν. For Homeric examples see H 312. Θ 272, I 480, O 402, Π 574, X 499; γ 317, ζ 175, ξ 127, etc.

(β) With pronouns in the singular:—II. 467 εἰς ἥ κομίσσαι; IV. 772 ὦρσέν τε μιν εἰς ἥ νέεσϑαι. Cf. Ψ 203; χ 436. In II. 49 εἰς αὐτὸν ἔχ' ὄμματα direction is signified; cf. Ϟ 170. In a figurative sense I. 250 ἄλλη δ' εἰς ἑτέρην ὀλοφύρετο.

(γ) With plurals:—III. 1147 εἰς ἑτάρους καὶ νῆα . . . ὦρτο νέεσϑαι. This example is noteworthy because person and thing are governed by the same preposition; cf. λ 331 ἐπὶ νῆα Ϟοὴν ἐλϑόντ' ἐς ἑταίρους.—IV. 1479 ἐς δ' ἑτάρους ἀνιών; cf. Λ 141, X 492, etc. Of direction III. 503 ἐς ἀλλήλους ὁρόωντο; cf. Ω 484.

2. IN A TEMPORAL SENSE.

I. 603 ὅσσον ἐς ἔνδιόν κεν εὐστολος ὁλκὰς ἀνύσσαι "as far as a vessel can sail up to midday". I. 690 ἐπερχόμενόν που ὀΐομαι εἰς ἔτος "in the following year". I. 861 ἀμβολίη δ' εἰς ἦμαρ ἀεὶ ἐξ ἤματος ἦεν | ναυτιλίης "from day to day the voyage was put off". Similarly IV. 1772 εἰς ἔτος ἐξ ἔτεος "from year to year"; cf. Theocr. 18, 15.—I. 1151 ἐς ἠῶ . . . νῆσον

λίπον "toward dawn they left the island"; similarly IV. 1620, 1688.—III. 1389 μίμνει ἐς ὠραίην. Cf. A 601, T 703; ι 135, λ 375, ξ 384, etc.

3. IN A METAPHORIC SENSE TO DENOTE:

a) Purpose:

II. 64 παρηγορέοντες ἐς ἀλκήν "exhorting him to fortitude". II. 1051 οὐκ ἔλπομαι ἰοὺς | τόσσον ἐπαρκέσσειν εἰς ἔκβασιν. III. 1176 πόρε δέ σφιν . . | . . Αἰήτης χαλεποὺς ἐς ἄεθλον ὀδόντας. IV. 1459 ἄρμενοι ἐς τόδε ἔργον. Cf. A 226, E 737; τ 429, etc.

b) A limit or measure:

I. 1193 τόσση . . . μῆκός τε καὶ ἐς πάχος ἦεν ἰδέσθαι. II. 221 γῆρας . . . ἐς τέλος ἕλκω; II. 314 Διὸς νόον . . . χρείων . . . ἐς τέλος. III. 1381 οὗτα . . | . . πολέας μὲν ἔτ' ἐς νηδὺν λαγόνας τε | ἡμίσεας ἀνέχοντας. Cf. Π 640, Σ 353, X 397, etc.; also h. Merc. 462, h. VII. 29. Without Homeric parallel is ἐς with the numeral in II. 976 τετράδος εἰς ἑκατὸν δεύοιτό κεν "it would lack but four to one hundred".

— περί τ' ἀμφί τε —

This combination of περί and ἀμφί occurs once in Apollonius and once in Homer in case-construction; viz: III. 633 περί τ' ἀμφί τε τοίχους | πάπτηνεν; cf. P 760 πολλὰ δὲ τεύχεα καλὰ πέσον περί τ' ἀμφί τε τάφρον.

II. PREPOSITIONS WITH TWO CASES.

(GENITIVE AND ACCUSATIVE.)

— διά —

The preposition *διά* means "through", first in a local then in a causal sense. In composition with verbs it has frequently the meaning "apart", "in twain". Its numerical relation with the cases as well as its different usages vary much in poetry (especially epic) and in prose. In Homer the relation of the cases is: 4 gen., 3 acc.; in the Orators: 1 gen., 3 66 acc. Apollonius agrees with Homer, having 36 examples of the genitive and 29 of the accusative. While in Homer, as also in Apollonius, this preposition is confined almost exclusively to the local use, in prose and in comedy the metaphoric uses to denote cause, origin, author, quality, means, manner and the like preponderate. Cf. Lutz, pp. 63-69; Sobolewski, pp. 109-121; Krebs, pp 65-69.

A. WITH THE GENITIVE.

ONLY IN A LOCAL SENSE.

(α) Of linear motion "through" a place and beyond it, *διά* being equivalent to *διέκ* and *διαπρό*; cf. Kuehner-Gerth, Sec. 434. In some of the examples motion is implied:—I. 237 *ἴσαν μετὰ νῆα δι' ἄστεος*; also III. 871, 884.—II. 686 *βῆ ῥ' ἴμεναι πόντονδε δι' ἠέρος*; similarly I. 777; II. 935, 1036; III. 141, 275, 1357, 1378;

IV. 966, 1169, 1285.—IV. 123 *δι' ἀτραπιτοῖο μεθ' ἱερὸν ἄλσος ἵκοντο.* II. 779 *ὅτε δεῦρο δι' Ἀσίδος ἠπείροιο | πεζὸς ἔβη*; IV. 1567 *νῆα . . . ἐκομίσσαμεν . . . δι' ἠπείρου.* IV. 1662 *διὰ κληῖδος ἰοῦσαν.* II. 187 *διὰ νεφέων . . . ἀίσσουσαι.* IV. 913 *νῆχε δὲ πορφυρέοιο δι' οἴδματος.* I. 789 *ἐσσυμένως καλῆς διὰ παστάδος εἶσεν ἄγουσα.* II. 329 *δι' αὐτῶν | πετράων πόντονδε σόη πτερύγεσσι δίηται*; also II. 565.—IV. 1543 *διὰ ῥωχμοῖο δύηται.* IV. 632 *ἑπτὰ διὰ στομάτων ἴει ῥόον.* IV. 847 *σεύατ' . . . δι' ὕδατος.* I. 377 *δι' αὐτάων* [*φαλάγγων*] *φορέοιτο.* Cf. B 458, E 752, I 478, Ξ 288, Γ 49, X 309; *o* 183, 293, etc.

(*β*) Of diffusive motion, remaining within a space but spreading all through it:—III. 211 *ἠέρα πουλὺν ἐφῆκε δι' ἄστεος.* I. 1137 *ἰωὴ . . . πλάζοιτο δι' ἠέρος.* IV. 1458 *δι' ἠπείροιο κιόντες*; also IV. 1472.—III. 761 *ὀδύνη σμύχουσα διὰ χροός.* Cf. *κ* 118 etc.; also h. Merc. 231, h. Cer. 67, 130.

In IV. 199 *διὰ νηὸς ἀμοιβαδὶς ἀνέρος ἀνὴρ ἑζόμενος* the sense of *διά* fades into that of *ἐν*. Cf. *ι* 400. Similarly in the quasi-local examples III. 1312 *διὰ φλογὸς εἶθαρ ἐλυσθείς* and IV. 872 *σπαίροντα διὰ φλογός.*

A figurative local use is to be found in III. 792 *με διὰ στόματος φορέουσαι.* The closest Homeric parallel Ξ 91 is not so bold and

shows the accusative instead of the genitive. Cf. Xen. Cyr. 1, 4.25.

The uses of διά with the genitive denote the time or the instrument are post-Homeric constructions, and are for that reason not found in Apollonius.

B. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE.

This use is poetic and mainly Homeric. No distinction between the accusative and the genitive can be drawn except that διά in the sense of "between" (I. 2, etc.) is confined to the accusative:—I. 2 διὰ πέτρας | Κυανέας . . . ἤλασαν Ἀργώ; similarly II. 214, 422; IV. 784, 1000. Cf. Ψ 846.—I. 922 διὰ βένθεα πόντου| ἰέμενοι. IV. 644 δι' ἔθνεα μυρία Κελτῶν | καὶ Λιγύων περόωντες. IV. 272 διὰ πᾶσαν ὁδεῦσαι | Εὐρωπην Ἀσίην τε. IV. 290 βαθὺν διὰ κόλπον ἵησιν. IV. 374 φασγάνῳ αὐτίκα τόνδε μέσον διὰ λαιμὸν ἀμῆσαι. III. 1052 στυφελὴν διὰ νειὸν ἀρόσσῃς. IV. 1763 διὰ μυρίον οἶδμα λιπόντες | Αἰγίνης ἀκτῆσιν ἐπέσχεθον. I. 9 ῥέεθρα κιὼν διὰ. IV. 306 Καλὸν δὲ διὰ στόμα πεῖρε; similarly IV. 647. Cf. Ξ 91, P 283, Ψ 122, etc.

As an example of diffusive motion can be cited only III. 709 ὦρτο δ' ἰωὴ | λεπταλέη διὰ δώματ'; cf. A 600; ζ 50.

2. IN THE TEMPORAL SENSE.

In Homer this use is confined to the Odyssey and chiefly to Θ, K and Ω of the Iliad; cf. Vogrinz, p. 215. The examples in Apollonius are—*διὰ κνέφας* I. 518, 651, 1255; II. 155, 729, 1287; III. 1361; IV. 70, 1069. *διὰ νύκτα* II. 42; IV. 868. Cf. B 57, K 41, 142, etc.

3. IN THE CAUSAL SENSE "OWING TO".

I. 423 *σὴν διὰ μῆτιν*; also II. 75. Cf. A 73, K 497; Ξ 520, etc; also h. Cer. 414.

— *διέκ* —

In the use of this preposition Apollonius differs considerably from Homer. He has it 21 times in case-construction, whereas Homer has it only 12 times (all in the Odyssey, except O 124). Homer uses it only with the genitive; Apollonius has it 11 times with the genitive and 10 times with the accusative. It occurs *only in the local sense.*

A. WITH THE GENITIVE.

II. 746 *διὲξ ἄκρης ἀνερεύγεται*; also II. 752.—I. 1157 *διὲξ ἁλὸς ἀίσσουσαν*; cf. I. 1328; II. 351, 806.—II. 644 *διὲξ Ἀίδαο βερέθρων| στελλοίμην*. III. 158 *βῆ δὲ διὲκ μεγάροιο*. III. 887 *διὲκ πεδίων ἐλάουσα*; similarly III. 915.—IV. 161 *πολυπρέμνοιο διὲξ ὕλης τετάνυστο*. Homer has only the two phrases *διὲκ μεγάροιο* κ 388, ρ 61, σ 185, τ 47, etc; and *διὲκ προθύροιο* O 124; σ 101, etc.

B. WITH THE ACCUSATIVE.

I. 1014 *διὲξ ἁλὸς οἶδμα νέοντο*; also IV. 457, 657.—II. 622 *νῆα διὲκ πέλαγος σεῦεν*. II. 560 *ἵν' ἔπειτα διὲκ πέτρας ἐλάσειαν*; similarly II. 618; IV. 304, 858, 961; cf. *διὰ πέτρας* s. *διά*. III. 73 *μ' ἀναείρας . . . ὤμοισι διὲκ προαλὲς φέρεν ὕδωρ*.

— *κατά* —

The radical sense of *κατά* is "down". Collateral with this is the meaning of extension "through". These two local uses are practically the only ones in epic poetry, the metaphoric use to denote conformity excepted. While the meaning "down" predominates in the use with the genitive, "through" is expressed chiefly by the accusative. In Attic prose these local usages disappeared almost entirely and in their place developed a number of metaphoric uses to denote time, cause, occasion and the like. Cf. Lutz, pp. 69-81. Apollonius avoided all these later prose-constructions.

In point of the frequency of *κατά* with its respective cases, the accusative ranks first in all departments of the literature. The proportion in Apollonius is as 1 to 3, which is also that for the Orators. In Homer it is as 1 to 8, and in the later historians it varies as much as 1 to 25. Cf. Westphal for Xenophon and Krebs for Polybius.

A. WITH THE GENITIVE.

The only use with the genitive in Apollonius as in Homer is the local use. The

examples in Apollonius express (α) motion "down from", (β) motion "down upon" and (γ) position "down beneath" or "in". This last use is not Homeric.

(α) To denote the origin or starting point from which the motion proceeds. The genitive is ablatival and the line of motion usually vertical:—II. 286 *κατὰ δ' αἰθέρος ἅλτο*; similarly II. 429; III. 1264; IV. 510, 840, 1704.—IV. 34 *βλεφάρων δὲ κατ' ἀθρόα δάκρυα χεῦεν*. IV. 911 *ξεστοῖο κατὰ ζυγοῦ ἔνθορε πόντῳ*. I 565 *κὰδ δ' αὐτοῦ [ἱστοῦ] λίνα χεῦαν*. I. 1261 *κατὰ κροτάφων ἅλις ἱδρὼς κήκιεν*. III. 70 *κατ' αὐτῶν [ὀρέων] χείμαρροι... φορέοντο*; IV. 444 *ἠλιβάτοιο κατ' οὔρεος ἤγαγε θῆρα*. IV. 1600 *ἦκε κατὰ πρύμνης*; similarly IV. 1594 *σφάξε κατὰ πρύμνης*. Here belongs IV. 638 *Ἥρη σκοπέλοιο καθ' Ἑρκυνίου ἰάχησεν*, where motion of the sound is implied. For Homer compare: Z 128, Λ 196, 811, N 539, O 74, 169, Υ 52; Ξ 399, etc.

(β) To denote the "terminus" to which the motion tends:—IV. 654 *κατ' αἰγιαλοῖο κέχυνται*. III. 1021 *κατ' οὐδέος ὄμματ' ἔρειδον* (the direction of sight is practically a motion of the eye). IV. 158 *φάρμακ' ῥαῖνε κατ' ὀφθαλμῶν*; IV. 1523 *πολλὴ κατ' ὀφθαλμῶν χέετ' ἀχλύς*; cf. E 696=Π 344; also Γ 217; Π 123, Υ 321, 421, Ψ 100, etc. More difficult

to classify and without Homeric parallel is IV. 315 *ὑψοῦ νήσοιο κατ' ἀκροτάτης ἐνέοντο*. Cf. Haggett, p. 33.

(*γ*) To denote position "down beneath" or "in";—I. 155 *Λυγκεὺς . . . ἐκέκαστο | ὄμμασιν, εἰ ἐτεόν γε πέλει κλέος, ἀνέρα κεῖνον ῥηιδίως καὶ νέρθε κατὰ χθονὸς αὐγάζεσθαι*. IV. 1326 *κατὰ νηδύος . . . φέρουσα*; also IV. 1352, 1371. Though post-Homeric, this use is still poetic; cf. Krueger Sec. 68, 24 A. 1.

B. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE.

As *κατά* with the genitive denotes the starting or finishing point in a line of motion, so the accusative usually describes the whole of that line's motion. The line need not be vertical, and so *κατά* comes to be used like *ἀνά* or *διά*.

a) *Of motion to signify.*

(*α*) "Over" or "through", like *διά*:—Two very good examples to show that *κατά* is almost synonymous with *διά* are: I. 2 *Πόντοιο κατὰ στόμα καὶ διὰ πέτρας . . . ἤλασαν Ἀργώ*; also IV. 1000.—III. 1241 *εἶσι . . . κατ' ἄλσος*. III. 873 *τρώχων εὐρεῖαν κατ' ἀμαξιτόν*; similarly III. 1237.—III. 1335 *βάλλεν ἀρηρομένην αἰεὶ κατὰ βῶλον ὀδόντας*. I. 575 *κατ' ἴχνια σημαν-*

τῆρος . . . ἐφέπονται III. 411 τοὺς ἐλάω . . . στυφελὴν κατὰ νειὸν Ἄρηος. IV. 363 κατὰ πόντον . . . φορεῦμαι; IV. 1319 πλαζόμενοι κατὰ πόντον.—III. 113 βῆ δ' ἴμεν Οὐλύμποιο κατὰ πτύχας. IV. 473 αἷμα κατ' ὠτειλὴν ὑποΐσχετο. Cf. A 483, Δ 276, 278, K 136, Λ 68, Π 349, Σ 321, T 25, X 146, Φ 559, Ψ 330; β 406, 429, ξ 473, π 150, σ 97, etc.

(β) "Upon", of inflicting wounds. This use is frequent in Homer; but Apollonius has only two instances, having had little occasion for it in a descriptive poem:—I. 429 κατὰ πλατὺν αὐχένα κόψας. II. 111 οὗτα . . . κατὰ λαπάρην Ταλαοῖο. Cf. E 66, 73, 579, Z 64, Ξ 447, Π 343; Φ 406, etc.

(γ) "Under":—IV. 964 κατὰ βένθος . . . δῦνον. Cf. Z 136, etc. Other more noteworthy examples are: II. 1037 τιναξάμενος πτέρυγας κατὰ νῆα; cf. κ 122.—III. 809 δεῖμ' ὀλοὸν στυγεροῖο κατὰ φρένας ἦλθ' Ἀίδαο; cf. T 125.—IV. 145 κατ' ὄμματα νείσετο; cf. h. Ven. 156.

b) Of extent "over", or of place "within" "among" "on" or "at".

IV. 1769 κατ' ἀγῶνα . . . δηριόωντο. III. 1353 κατὰ πᾶσαν ἀνασταχύεσκον ἄρουραν. I. 621 κατὰ δῆμον ἄνασσεν; III. 639 μνάσθω ἐὸν κατὰ δῆμον . . . κούρην. IV. 968 ἐρσήεντα κατὰ δρία ποιμαίνεσκεν. I. 974 κατὰ δώματ'

ἀκήρατος ἦεν ἄκοιτις; II. 499 κατὰ δώματ' . . . εὐνάζοντο. III. 168 καθ' ἕλος λελοχημένοι. IV. 1216 δέχονται . . . καθ' ἱερὸν Ἀπόλλωνος. IV. 414 κατὰ μῶλον ἀλέξεο δούρατα Κόλχων. III. 753 φθίσθαι . . . κατὰ νειὸν Ἄρηος; also III. 777.—III. 176 κατὰ νῆα . . . μίμνεθ'. II. 773 ἀβόλησαν . . . κατὰ νῆσον; similarly III. 324.—I. 247 ὃς φάσαν . . . κατὰ πτόλιν; also IV. 1066. —II. 995 ἄλσεος Ἀλκμονίοιο κατὰ πτύχας εὐνηθεῖσα. [III. 684 ἔνερθε κατὰ στῆθος πεπότητο [μῦθος]. I. 1253 ξύμβλητο κατὰ στίβον Ἡρακλῆι; similarly III. 534, 926, 1217. —IV. 1645 σύριγξ αἱματόεσσα κατὰ σφυρόν. II. 824 κατὰ πλατὺ βόσκετο τῖφος. III. 1053 κατὰ ὦλκας ἀνασταχύωσι Γίγαντες; similarly III. 1332. Cf. A 487, B 99, 130, 211, E 332, Z 391, Θ 54, Λ 77, M 318, N 707, O 682, Π 96, Υ 231, X 146; α 247, 375, β 140, 383, etc.

2. IN A METAPHORIC SENSE TO DENOTE:

a) Fitness or conformity.

I. 8 κατὰ βάξιν. I. 371-372 σκάπτον δ' αἶψα κατ' εὖρος ὅσον περιβάλλετο χῶρος | ἠδὲ κατὰ πρώραν. I. 299 μοῖραν κατὰ θυμὸν ἀνιάζουσά περ ἔμπης τλῆθι φέρειν. I. 382 κατὰ καιρόν. II. 756 κατὰ κλέος. I. 333=I. 839, 1210; III. 1040; IV. 360 κατὰ κόσμον. II. 1162 κατὰ μοῖραν. III. 552 κατ' οἰωνόν. I 660 κατὰ χρείω; III. 189=IV. 530, 887 κατὰ χρέος. Cf.

A 136, 286, B 214, E 759, Θ 146, K 169, Λ 48, M 85, P 205, Ω 622; Ϡ 489, etc.

b) Distribution.

I. 358 *πεπάλαχθε κατὰ κληῖδας ἐρετμά.* II. 999 *κεκριμέναι κατὰ φῦλα.* Cf. B 362, I 521, etc.

— *παρέκ* —

This double preposition, formed from *παρά* and *ἐκ*, governs either the accusative or the genitive, according as the stress falls on the first or second element.

A. WITH THE GENITIVE.

1. LOCAL.

II. 975 *ῥέεθρα . . . παρὲξ ἔθεν ἄνδιχα βάλλων*; cf. K 349.—IV. 550 *τῆσδε παρὲξ ἁλός*; cf. *ι* 116.

2. METAPHORIC, "CONTRARY TO".

II. 344 *μὴ τλῆτ' οἰωνοῖο πάρεξ ἔτι νηὶ περῆσαι*; cf. III. 552=III. 742 *παρὲξ οὗ πατρός.*

B. WITH THE ACCUSATIVE.

1. LOCAL, "ALONGSIDE OF".

II. 1012 *σώοντο παρὲξ Τιβαρηνίδα γαῖαν*; cf. I 7; *μ* 276, 443. Quasi-local is also II. 1115 *παρὲξ ὀλίγον θανάτοιο.*

2. METAPHORIC, "CONTRARY TO".

I. 130; 323; IV. 102 *παρὲκ νόον*; cf. K 391, Υ 133.—I. 1315 *παρὲκ . . . Διὸς . . . βουλήν*; cf. h. Ven. 36.—II. 341 *μὴ τλῆτε παρὲξ ἐμὰ θέσφατα βῆναι*; cf. h. Merc. 547.

— ὑπέρ —

Form:—Ὑπέρ and ὑπείρ (poetic) are etymologically the same as Sanskrit *upári* and Latin *s-uper*. The form ὑπείρ occurs five times in Apollonius, as also in Homer; and only in the phrase ὑπεὶρ ἅλα, where the long syllable is necessary for the meter.

Meaning:—The fundamental meaning of ὑπέρ is "over", "above". With the genitive it denotes chiefly position "over" or, in a geographical sense, "beyond", where the prospective might justify one to say "above"; and sometimes motion "over" or "across" a space or an object. This last use is more common with the accusative. In Apollonius ὑπέρ signifies a few times motion "along side of", which is not a Homeric usage. While these local meanings prevail in epic poetry, in the later language the metaphoric usages to denote "in defence of", "in behalf of" come into greater prominence. Cf. Kühner-Gerth, Sec. 435; Sobolewski, pp. 134-136; Lutz, pp. 89-97; Krebs, pp. 40-43 Likewise, the accusative diminishes very much in the later language, as the following figures show: Aristophanes —gen. 24, acc. 2 of which one passage is disputed; the Orators—gen. 1270, acc. 21; Polybius—gen. 533, acc. 39; Xenophon—gen, 130. acc. 13. Cf. Sobolewski, Lutz, Krebs and Westphal respectively. Apollonius agrees with Homer in the numerical relation of ὑπέρ with its cases. Homer has: gen. 49, acc. 331; Apollonius: gen. 29, acc. 15.

A. WITH THE GENITIVE.

1. IN A LOCAL SENSE TO DENOTE:

(*α*) Position "above" or "over":—I. 776 *δόμων ὕπερ ἀντέλλοντα.* II. 171 *ὑπὲρ νεφέων ἠερμένον.* II. 580 *ὑπὲρ κεφαλῆς γὰρ ἀμήχανος ἦεν ὄλεθρος*; similarly IV. 1348 *ἔσταν ὑπὲρ κεφαλῆς.* II. 1087 *κόναβον τεγέων ὕπερ εἰσαϊόντες.* IV. 139 *ὡς δ' ὅτε τυφομένης ὕλης ὕπερ αἰθαλόεσσα | καπνοῖο στροφάλιγγες ἀπείριτοι εἱλίσσονται.* IV. 1269 *γαίης ὕπερ ὅσσον ἔχουσα.* Cf. B 20, 59, N 200, Σ 226, Ψ 68; *δ* 803, Ϡ 68, etc. Here belong three examples in which *ὑπέρ* means practically "on": II. 94 *κόψε . . . ὑπὲρ οὔατος.* II. 103 *ἤλασ' ἐπεσσύμενον κεφαλῆς ὕπερ.* II. 108 *τοῦ δ' ἄσσον ἰόντος | δεξιτερῇ σκαιῆς ὑπὲρ ὀφρύος ἤλασε χειρί.* Cf. Δ 528, N 616, O 483.

(*β*) Position "beyond":—I. 940 *κεῖνται δ' ὑπὲρ ὕδατος Αἰσήποιο.* II. 362 *τῆς [ἄκρης] καὶ ὕπερ . . . περισχίζονται ἀέλλαι.* II. 398 *ὧν ὕπερ [Βυζήρων] . . . Κόλχοι ἔχονται* (dwell); cf. Herod. VII. 69.—IV. 286 *πηγαὶ γὰρ ὑπὲρ πνοιῆς βορέαο . . . μορμύρουσιν.* IV. 1576 *πέλαγος Κρήτης ὕπερ.* IV. 1624 *ἀγκῶνος ὕπερ προύχοντος ἴδοντο.* Cf. Ψ 73; *ν* 257.

(*γ*) Motion "over" or "across":—I. 1084 *ὑπὲρ ξανθοῖο καρήατος Αἰσονίδαο πωτᾶτ' ἀλκυονίς.* II. 585 *νηὸς ὑπὲρ πάσης κατεπάλμενον.*

III. 1362 *λάμπον ἀναλδήσκοντες ὑπὲρ χθονός*. IV. 1424 *ὑπὲρ γαίης ὀρθοσταδὸν ἠέξοντο*. In II. 271 and III. 1112 *ὑπὲρ πόντοιο* is used in the sense of *ὑπὲρ ἅλα* ρ 575; Ω 320. Cf. further O 382, etc. Significant is IV. 1691 *βάλοιεν ὑπὲρ Σαλμωνίδος ἄκρης*, i. e. "alongside of"; cf. ξ 300. This seems to have been the start for the un-Homeric *ὑπέρ* c. acc. to denote motion "alongside of".

2. IN THE METAPHORIC SENSE.

(α) "In behalf of":—II. 636 *ἐῆς ψυχῆς ἀλέγων ὕπερ*. IV. 380 *δεινῶν ὕπερ . . . ὀτλήσω*. IV. 406 *Κόλχοις ἦρα φέροιεν ὑπὲρ σέο*. Cf. A 444, Z 524.

(β) "About", "concerning":—IV. 531 *Πυθὼ ἰρὴν πευσόμενος μετεκίαθε τῆσδ' ὑπὲρ αὐτῆς ναυτιλίης*. IV. 1175 *ὃν νόον ἐξερέων κούρης ὕπερ*. This usage seems to be post-Homeric.

(γ) In entreaties, like *πρός* c. gen.:—III. 701 *λίσσομ' ὑπὲρ μακάρων σέο τ' αὐτῆς ἠδὲ τοκήων*. Cf. O 660, 665, X 338, Ω 466; ο 261.

B. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE TO DENOTE:

(α) Motion "over" and "beyond":—I. 236 *ὑπεὶρ ἅλα ναυτίλλεσθαι*; similarly I. 918; II. 1140; III. 1071; IV. 299.—III. 198 *ὑπὲρ δόνακάς τε καὶ ὕδωρ | χέρσονδ' ἐξαπέβησαν*. III. 219

ὑπὲρ οὐδὸν . . . ἔβαν. III. 1191 ἠέλιος . . . δύετο | . . . νεάτας ὑπὲρ ἄκριας Αἰθιοπήων. IV. 1692 Κρηταῖον ὑπὲρ μέγα λαῖτμα θέοντας. Cf. E 16 Ψ 227, Ω 13; γ 73, δ 172, η 135, ι 254, 260, ν 63, etc.

(β) Motion "alongside of":—I. 568 Τισαίην . . . ὑπὲρ δολιχὴν θέον ἄκρην. I. 599 Κυναστραίην ὑπὲρ ἄκρην | ἤνυσαν. This use is post-Homeric.

(γ) Position "above":—II. 378 Γενηταίην ὑπὲρ ἄκρῆν [ναιετάουσι]. Also this use is post-Homeric. Cf. Xen. Ana. I. 1, 9.

2. IN THE METAPHORIC SENSE "CONTRARY TO".

I. 1030=IV. 20 ὑπὲρ μόρον and IV. 1252 ὑπὲρ Διὸς αἶσαν. Cf. Γ 59, Z 333, 487, Π 780, Υ30, 336, Φ 517; α 34, 35, ε 436, etc.

III. PREPOSITIONS WITH THREE CASES.

— ἀμφί —

As its connection with ἀμφώ, Latin *ambo*, shows, ἀμφί denotes primarily in a local sense a surrounding from *both* sides. This limitation, however, disappears in most cases, and ἀμφί comes to have the same meaning as περί, i. e. "around about", "on *all* sides". Of the two prepositions ἀμφί is the more poetic and the rarer. It is not found in the Orators (Lutz, p. 63, Note), nor in Polybius (Krebs, p. 98),

nor in Aristotle (Hagfors, p. 70). In Plato it is rare. In Thucydides it occurs only twice (Debbert, p. 29). Aristophanes has five examples, one c. dat, and four c. acc. (Sobolewski, p. 229). Xenophon, differing here again from the other Attic prose-writers, has it 147 times, twice c. gen. and 145 times c. acc. (Westphal, p. 3).

Herodotus and the Tragedians approached more closely to the epic usage, and they construe *περί* with three cases. Cf. Lundberg, pp. 24-25; Lalin, pp. 18-21; Schumacher, pp. 6-16.

Apollonius agrees with Homer in general usage; but differs from him in the numerical relation with cases, as the following figures show:

Apollonius: gen. 11, dat. 32, acc. 26.
Homer: " 2, " 88, " 135.

The increase with the dative is not surprising, because this is the most poetic of the three constructions. The increase with the genitive is due to the tendency to replace the prosaic *περί* by a poetic *ἀμφί*.

A. WITH THE GENITIVE.

ONLY IN THE METAPHORIC SENSE "ON ACCOUNT OF", "FOR", "ABOUT":

I. 120 *τῆς δ' ἀμφὶ . . . ἐμόγησε.* I. 1150 *δαῖτ' ἀμφὶ θεᾶς θέσαν.* I. 1214 *βοὸς ἀμφὶ γεωμόρου ἀντιόωντα*; similarly II. 89 *ἠύτε ταύρω| φορβάδος ἀμφὶ βοὸς . . . δηριάασθον.*—I. 1343 *ἀμφ' ἐμεῦ . . . δηρίσασθαι.* II. 637 *ἀμφὶ δὲ τοῖο| καὶ τοῦ ὁμῶς, καὶ σεῖο, καὶ ἄλλων δείδι' ἑταίρων.* II. 971 *Ἱππολύτη ζωστῆρα . . . ἐγγυάλιξεν | ἀμφὶ*

κασιγνήτης. III. 1100 ἀμφ' αὐτῆς [ξυναρέσσατο Μίνως]. IV. 491 ἀμφ' αὐτοῖο μέλοντο. IV. 1469 οὗ ἕθεν ἀμφ' ἑτάροιο μεταλλῆσαι τὰ ἕκαστα. The two examples in Homer are Π 825 and Ϡ 267; cf. also Aesch. Ag. 62, 1083, 1141; Sept. 1012.

Noteworthy is the example in an entreaty, where ἀμφί is synonymous with ἕνεκα, ὑπέρ or πρός:—II. 216 Φοίβου τ' ἀμφὶ καὶ αὐτῆς εἵνεκεν Ἥρης λίσσομαι. Homer has no parallel; but compare Eurip. Supp. 280.

B. WITH THE DATIVE.

1. IN A LOCAL SENSE TO DENOTE POSITION "AROUND", "AT", "NEAR", "AMONG", "ON" OR "IN":

(α) Of a place or object:—I. 618 σὺν τῇσιν ἑοὺς ἔρραισαν ἀκοίτας | ἀμφ' εὐνῇ (i. e. in bed). I. 1033 ἀμφὶ δὲ δουρὶ ὀστέον ἐρραίσθη. II. 703 ἀμφὶ δὲ δαιομένοις [μηρίοις] εὐρὺν χορὸν ἐστήσαντο. II. 733 ἀμφὶ δὲ τῇσιν [πέτραις] κῦμα ... βρέμει. III. 137 ἀμφὶ δ' ἑκάστῳ [κύκλῳ] διπλόαι ἀῒδες ... εἱλίσσονται. Cf. Σ 344, Χ 443, Ψ 40; Ϡ 434, etc.—Quasi-local are also III. 117 ἀμφ' ἀστραγάλοισι ... ἐψιόωντο "they amused themselves around the dice", i. e. they played dice. The simple dative occurs in φ 430; in Ψ 88 the preposition is causal. Apollonius has also ἀμφί c. acc. with ἐψιάομαι in II. 813, and παρά

c. dat. in I. 458.—III. 623 *οἵετο δ' ἀμφὶ βόεσσιν αὐτὴ ἀεθλεύουσα*; similarly IV. 364.—IV. 731 *ὅσα τ' ἀμφὶ θοοῖς ἐμόγησαν ἀέθλοις*.

(*β*) Of parts of the body:—I. 221=II. 680 *ἀμφὶ δὲ νώτοις*. I. 721=III. 1281 *ἀμφ' ὤμοισι*. I. 1172 *ἀμφὶ δὲ ποσσίν*. Cf. B 45, Γ 328, Λ 527, N 36; λ 586, ξ 23.

(*γ*) Of persons:—I. 1306 *ἀμήσατο γαῖαν ἀμφ' αὐτοῖς* [i. e. *υἱάσι Βορέαο*]. I. 1327 *ἀμφὶ δέ οἱ* [Γλαύκῳ] . . . *ἄφρεεν ὕδωρ*. IV. 136 *ἀμφὶ δὲ παισὶν | νηπιάχοις . . . ῥοίζῳ παλλομένοις χεῖρας βάλον ἀσχαλόωσαι* [λεχωίδες]. IV. 957 *ἀμφὶ δ' Ἀθήνῃ | βάλλε χέρας*. IV. 1061 *τῇ δ' ἀμφὶ* [*γυναικί*] *κινύρεται ὀρφανὰ τέκνα | χηροσύνῃ πόσιος*. Cf. M 396, N 181; *γ* 429, *ρ* 38, *φ* 223, etc.

2. IN A METAPHORIC SENSE TO DENOTE:

(*α*) The cause "on account of", "for":—II. 838 *ἀμφὶ δὲ κηδείῃ νέκυος μένον ἀσχαλόωντες* "they remained sorrowful on account of the burial of the dead". III. 318 *ὑποδδείσας ἀμφὶ στόλῳ Αἰσονίδαο*. III. 459 *τάρβει δ' ἀμφ' αὐτῷ*. IV. 575 *βουλὰς ἀμφ' αὐτοῖς*. IV. 1029 *ἀμφί τ' ἀέθλοις . . . ἀτύζομαι*. Cf. Γ 157, I 547, Ω 108; δ 153, λ 546, etc. Here belong two examples of the inner cause: II. 96 *ὁ δ' ἀμφ' ὀδύνῃ γνὺξ ἤριπεν*; cf. h. Merc. 172.—IV. 1065 *ὀξείῃς . . . πεπαρμένον ἀμφ' ὀδύνῃσιν*; cf. Ψ 88. The simple dative occurs in E 399.

(β) The object of contention "for":— I. 747 ἀμφὶ δὲ βουσὶν Τηλεβόαι μάρναντο. III. 1385 ἀμφ' οὔροισιν ἐγειρομένου πολέμοιο. Cf. Γ 70, M 421, Ξ 447, O 587.

(γ) With verbs of hearing and the like: "about", "concerning":— III. 678 ἐδάης ἐκ πατρὸς ἐνίπην | ἀμφί τ' ἐμοὶ καὶ παισίν. IV. 356 τίνα τήνδε συναρτύνασθε μενοινὴν | ἀμφ' ἐμοί. IV. 1331 ἀμφὶ δὲ νόστῳ | οὔτι μάλ' ἀντικρὺ νοέω φάτιν. Cf. Π 647; δ 151, etc.

C. WITH THE ACCUSATIVE.

ONLY LOCAL IN APOLLONIUS AS IN HOMER.

(α) Of a place or object:—I. 1178 ἀμφ' Ἀργανθώνειον ὄρος προχοάς τε Κίοιο [ἀφίκοντο]. I. 1184 ἀμφὶ πυρήια δινεύεσκον. I. 1248 ἀμφὶ δὲ χῶρον φοίτα κεκληγώς. II. 376 ἀμφὶ σιδήρεα ἔργα μέλονται. II. 516 ἀμφί τ' ἐρυμνὴν | Ὄθρυν καὶ ποταμοῦ ἱερὸν ῥόον Ἀπιδανοῖο. II. 767 Κύζικον ἀμφὶ Δολιονίην ἐτέλεσσαν. II. 813 δαῖτ' ἀμφὶ . . . ἔψιόωντο. II. 850 ἀμφὶ δὲ τήνγε φάλαγγα παλαιγένεος κοτίνοιο | ἄστυ βαλεῖν. III. 881 ἀμφὶ ἄλσεα καὶ σκοπιὰς πολυπίδακας [ἀγρόμεναι]. IV. 51-52 ἀλωμένη ἀμφί τε νεκρούς, | ἀμφί τε δυσπαλέας ῥίζας χθονός. IV. 535 κεύθεται αἴγη | ἀμφὶ πόλιν ἀγανὴν Ὑλληίδα. IV. 550 ἀμφί τε γαῖαν | Αὐσονίην νήσους τε Λιγυστίδας . . | . . Ἀργῴης περιώσια σήματα νηὸς | νημερτὲς πέφαται. IV. 1452 μυῖαι | ἀμφ' ὀλίγην μέλιτος γλυκεροῦ λίβα πεπτηυῖαι. Cf. B 461, 533, Δ 425, H 135, 434, 435, I 530; λ 513, etc.

(*β*) Of persons:—I. 843 *ἀμφὶ δὲ τόνγε νεήνιδες . . . εἱλίσσοντο κεχαρμέναι.* I. 883 *ἀνέρας ἀμφὶ κινυρόμεναι προχέοντο.* II. 452 *τὸν δ' ἀμφὶ περικτίται ἠγερέθοντο.* III. 1215 *ἀμφὶ δὲ τήνγε | [Ἑκάνην] ὀξείῃ ὑλακῇ χθόνιοι κύνες ἐφθέγγοντο.* Cf. Γ 231, Λ 419, M 414, Π 601; λ 570, etc.

(*γ*) Of parts of the body:—I. 427 *ῥοπάλῳ μέσσον κάρη ἀμφὶ μέτωπα | πλῆξεν*; IV. 44 *πέπλον . . . ἀμφὶ μέτωπα | στειλαμένη καὶ καλὰ παρήια.*— III. 121 *γλυκερὸν δέ οἱ ἀμφὶ παρειὰς | χροιῇ θάλλεν ἔρευθος*; similarly III. 461; IV. 1277.— III. 761 *ἀμφί τ' ἀραιὰς | ἶνας . . . δύνει ἄχος.* IV. 1347 *ἐζωσμέναι . . . ἀμφί τε νῶτα καὶ ἰξύας*; similarly IV. 1609. Cf. K 573, Π 580, Σ 414; *β* 153, etc.

— *ἀνά* —

The preposition *ἀνά* belongs chiefly to the department of poetry. Attic prose-writers avoid it almost entirely. To use the words of Gildersleeve, "*ἀνά* is dead to the prose of everyday life and *κατά* reigns in its stead." Lutz (p. 4) cites only three examples from the Orators (Andoc. 2, Dem. 1), to which Sobolewski (p. 66) has added another from Demosthenes. Likewise, of all prepositions in Polybius *ἀνά* has the least number of occurrences; cf. Krebs, pp. 33–34. Herodotus and Xenophon, who approach nearer to the poetic diction, use it somewhat oftener; cf. Lundberg, pp. 16–17; and Westphal, p. 3. "The large use of *ἀνά*," as Gildersleeve remarks in the American Journal of Philology, Vol. XXIII., p. 26, "gives at

once an antique hue and we may expect to find it in *conscious* poetry.'' In this regard we are not disappointed in Apollonius, who in proportion to the bulk of his work uses it more frequently than Homer. He restricts its use, however, to the accusative (with the possible exception of II. 701, where it might be construed with the dative, although tmesis is evidently intended), and employs it only in a local sense. In lyric poetry and in the lyric parts of tragedy ἀνά is used with the dative. Homer also has nine examples of this use, and in three passages (β 416, ι 177, ο 284), he seems to use it even with the genitive, according to Delbrück, Monro, Vogrinz and others. As this construction, however, does not occur elsewhere in the literature, it seems preferable to take ἀνά with the verb in those three passages.

Of the two apocopated forms in Apollonius, ἄν (before dentals) occurs only in tmesis (eight times), but the corresponding form ἄμ (before labials) is used twelve times in case-construction. All these forms are found in Homer. The uses of ἀνά in Apollonius may be classified as follows:

ONLY WITH THE ACCUSATIVE AND ONLY IN A LOCAL SENSE:

a) Of motion up through a place or through a crowd of people.

I. 308 εἶσιν . . . Δῆλον ἀν' ἠγαθέην, ἠὲ Κλάρον. I. 310 ἀνὰ πληθὺν . . . κίεν; II. 590 ἀνὰ πάντας ἰὼν.—I. 812 ἄμ πτολίεθρον . . . ἀλάληντο; similarly I. 653; III. 823; IV. 1172, 1279.—III. 166 ἀν' αἰθέρα πόλλον ἰόντι. III. 685 ἀνὰ στόμα θυΐεν ἐνισπεῖν. IV. 1056

στρευγομένοις δ' ἀν' ὅμιλον ἐπήλυθεν εὐνήτειρα | Νὺξ ἔργων ἀνδρεσσι. IV. 1110 αὐτίκα δ' ὦρτο | ἐκ λεχέων ἀνὰ δῶμα. IV. 1336 λέων ὥς, ὅς ῥά τ' ἀν' ὕλην | σύννομον ἦν μεθέπων ὠρύεται. Cf. Z 505, K 362, N 199, Π 349, Σ 493, X 452, Ψ 74; ε 456, κ 251, 275, ο 80; φ 234, etc.

b) Of motion over space.

II. αὖραι, αἵτ' ἀνὰ πᾶσαν | γαῖαν ὁμῶς ... πνείουσιν II. 697 ἀνὰ νῆσον ἐδίνεον. II. 1086 ἐφέηκε χάλαζαν | ἐκ νεφέων ἀνά τ' ἄστυ καὶ οἰκία. II. 1091 ἀίσσοντες ... ἅμ πέλαγος; IV. 1536 πρήσοντος ἀήτεω | ἅμ πέλαγος.—IV. 231 ἀνὰ γαῖαν ... ἄξουσιν. IV. 1382 Λιβύης ἀνὰ θῖνας ἐρήμους νῆα ... φέρειν. Cf. E 87, 96, Z 71; ε 329, 330, κ 308, μ 143, 333.

c) Of motion up to, or simply to; i. e. of the goal.

I. 528 ἀνὰ σέλματα βάντες. I. 838 εἶμι δ' ὑπότροπος αὖτις ἀνὰ πτόλιν; similarly III. 573.—IV. 115 ἀπὸ νηὸς ἔβησαν | ποιήεντ' ἀνὰ χῶρον. Cf. χ 77.

d) Of motion up along, or simply along.

I. 526=IV. 580 ἀνὰ μέσσην | στεῖραν ... ἤρμοσε. I. 781 ἀνὰ στίβον ἤιεν ἥρως; similarly IV. 43, 47.—II. 168 δινήεντ' ἀνὰ Βόσπορον ἰθύνοντο. II. 825 ἰλυόεντος ἀνὰ θρωσμοὺς ποταμοῖο νείσετ' Ἀβαντιάδης. Cf. E 87, K 339; χ 176, ψ 136, etc.

e) Of motion up, upon.

II. 1367 *τὸν ῥ' ἀνὰ χεῖρα λαβών*; cf. K 466; *γ* 492, etc. The reverse of this is rest "on": III. 44 *ἧστο δόμῳ δινωτὸν ἀνὰ θρόνον*; cf. Σ 278. Homer uses *ἀνά* c. dat. in Ξ 352, O 153, etc.

f) With verbs denoting extent over or in a place.

In this category *ἀνά* is nearly synonymous with *ἐν*, as in I. 166, 825, 1130.—I. 127 [*κάπριος*] *ὃς ῥ' ἐνὶ βήσσῃς | φέρβετο Λαμπείης, Ἐρυμάνθιον ἄμ μέγα τῖφος.* I. 166 *Ἀλεὸν λίπετ' ἄμ πόλιν*; similarly I. 825; II. 998[2]; III. 748; IV. 1177.—I. 1061 *ἐπειρήσαντό τ' ἀέθλων ἄμ πεδίον λειμώνιον*; also II. 516; IV. 974.—I. 1130 *ἀνὰ σπέος . . . ἐβλάστησεν.* I. 1292 *κῦδος ἀν' Ἑλλάδα μή σε καλύψῃ.* II. 1018 *ἀν' οὔρεα ναιετάουσιν μόσσυνας*; IV. 1338 *φλογγῇ ὑποτρομέουσιν ἀν' οὔρεα . . . βῆσσαι.*—IV. 623 *ἀνὰ Κελτῶν ἤπειρον πέπτανται* [*λίμναι*]. IV. 996 *ἀνὰ πληθὺν κεχάροντο.* IV. 1359 *οὐδ' ἔτι τάσδ' ἀνὰ χῶρον ἐσέδρακον.* IV. 1440 *παίφασσε δὲ τόνδ' ἀνὰ χῶρον, | ὕδωρ ἐξερέων.* IV. 1742 *ἄμ πέλαγος ναίειν.* Cf. Θ 517, O 488; *γ* 215, *ν* 367, *ξ* 474, *ο* 80, *π* 96, etc.

g) With verbs denoting the direction toward or over a place.

II. 363 *ἄμ πέλαγος τετραμμένη*; II. 810 *ἄμ πέλαγος θηεύμενοι.* III. 1283 *παπτήνας δ' ἀνὰ νειόν.* Cf. T 212.

— ἐπί —

Of all the prepositions ἐπί (Sanskrit *ápi*) is perhaps the most difficult, because its meanings are so numerous that at times it is hard to distinguish one from the other. In a local sense it denotes *rest upon* a place or object, *position bordering on* a place, or *motion toward* or *upon* something. From these primary local meanings (upon, at, near, to), have been derived the metaphoric meanings, which Monro summarizes in part as follows: "*After* (as we speak of following *upon*); *with, at* (i. e. close *upon*); *in addition, besides*, esp. of an addition made to *correspond with* or *complete* something else; also *attached to* as an inseparable *incident* or *condition* of a person or thing; and conversely, *on the condition, in the circumstances*, etc."— In other words, ἐπί in the metaphoric usages may denote *sequence in time*, as well as *succession in order;* it may be used in a hostile sense *against*, or in a friendly sense *for, in regard to;* it may express the *occasion* or the *action at* which one is present or *in* which one participates,— the *person*, in whose power something is (hence depends upon the person): furthermore, it may signify the *cause*, the *means*, the *condition*, the *purpose*, the *circumstance*, and the like. Apart from these embarrassing metaphoric usages, it is astonishing how the question regarding the difference of ἐπί with the genitive and dative in a local sense, apparently the easiest of all usages, was for a long time involved in a haze of conflicting opinions. Cf. Forman, The Difference between the Genitive and Dative used with ἐπί to denote Superposition, p. 4 seq. According to the investigation of Forman, the

dative is the picturesque and emphatic means of indicating locality and the genitive the colorless means. In this fact lies the solution for the large use of ἐπί with the locative dative in poetry, and its limited use in prose. For the Orators compare Lutz, pp. 104–106. In his conception of superposition and proximity with the genitive and dative, Apollonius agrees with Homer, as the following calculations show :

Ap.: *a*) Superpos.: gen. 38, dat. 51; *b*) Prox.: gen. 3, dat. 29.
Ho :—*a*) " " 138, " 223; *b*) " " 9, " 121.

Also in the other usages Apollonius remained within the limits of his department. Thus he keeps the metaphoric usages almost entirely to the dative, though in the later language a large share of these usages fell to the genitive and accusative. Cf. Schumacher, pp. 54-59, Sobolewski, pp. 141-146 and 166; Lundberg, pp. 32-36; Lutz, pp. 101-104 and 117-124; Krebs, pp. 80-84 and 93-98.

After these introductory remarks we may proceed to classify the different uses of ἐπί in Apollonius.

A. WITH THE GENITIVE.

1. IN A LOCAL SENSE TO DENOTE:

SUPERPOSITION.

a) *With verbs of rest, or words implying position.*

(α) Of place, usually the large divisions of space:—III. 930 ὑψοῦ ἐπ᾽ ἀκρεμόνων Ἥρης ἡνίπαπε βουλάς. II. 407 ἐπ᾽ ἄκρης πεπτάμενον φηγοῖο; similarly III. 202.—II. 916 ἐπ᾽ ἀγχιάλου Θάνεν ἀκτῆς; cf. I. 444 Θανέειν . . . ἐπ᾽ Ἀσίδος ἠπείροιο.—II. 401 ἐπ᾽ ἠπείροιο Κυταιίδος . . .

Φᾶσις δινήεις εὐρὺν ῥόον εἰς ἅλα βάλλει. III. 455 ἕζετ' ἐπὶ θρόνου. IV. 954 κορυφῆς ἔπι λισσάδος ἄκρης ὀρθός. II. 259 ἐπ' ὀφθαλμῶν ἀλαὸν νέφος. I. 320 στῆ δ' ἄρ ἐπὶ promolῆς. II. 1058 δούπει ἐπὶ σκοπιῆς περιμήκεος. IV. 1318 ὅσ' ἐπὶ χθονὸς . . . κάμεσθε; cf. IV. 1330, 1357. For Homer compare A 46, 536, Λ 38, N 12, Ξ 157, Σ 422, Υ 50, Ψ 61; α 104, 162, 185, 190, γ 90, δ 718, ε 82, 151, 195, ξ 136, etc.

(β) Of vehicles:—I. 658 [δῶρα] ἄγειν ἐπὶ νηός; similarly II. 211, 1187.—II. 1254 τὸν μὲν [αἰετὸν] ἐπ' ἀκροτάτης ἴδον . . . νηὸς ὑπερπτάμενον νεφέων σχεδόν. Here belongs I. 566 ἐπ' ἰκριόφιν "upon the deck". Cf. E 550, Θ 455, N 665 Π 223, Ω 275, 447; α 260, β 332, γ 505, ξ 188, ρ 249, etc.

b) With verbs of motion.

(α) Of motion down, down upon:—II. 550 θῆκεν ἐπ' ἀξείνοιο πόδας Θυνηίδος ἀκτῆς. Of throwing the cable on the shore to fasten the ship: IV. 660 πείσματ' ἐπ' ἠιόνων . . . βάλον; cf. III. 569, IV. 78.—Of disembarking or landing: II. 631 ἐπ' ἠπείροιο βαίνωμεν; similarly III. 199; IV. 514.—Of sitting down upon: II. 203 ἐκ δ' ἐλθὼν μεγάροιο καθέζετο . . . οὐδοῦ ἐπ' αὐλείοιο; cf. Ω 522; ε 195, κ 314, 366, etc. Here belong the examples of looking or fixing the eyes upon the ground: I. 784 ἐπὶ χθονὸς

ὄμματ' ἐρείσας; similarly II. 685, III. 22. Homer has κατά c. gen.; but compare Theocr. II. 112.

(β) Of motion up, upon:—Here the principal expression is that of embarking, or going on board a ship. IV. 1535, 1584 ἐπὶ νηὸς ἔβαν (ἔβησαν); cf. N 665, λ 534, etc. Similar to this is IV. 1661 βήσατ' ἐπ' ἰκριόφιν "he mounted the platform"; also III. 573 ἐπὶ νηὸς | εὐναίας ἐρύσαντες "drawing the mooring stones upon the ship". Other examples are: I. 1237 ἐπ' αὐχένος ἄνδετο πῆφυν "she put her arm upon, or around, his neck". III. 683 μῦθος . . . οἱ ἐπ' ἀκροτάτης ἀνέτελλεν | γλώσσης. IV. 578 φορέοντο | νήσου ἔπι κραναῆς Ἠλεκτρίδος. IV. 939 ὑψοῦ ἐπ' αὐτάων σπιλάδων καὶ κύματος ἀγῆς | ῥώοντ'. Cf. I 588, M 265, Σ 531; δ 817, Ϡ 500, φ 51, etc.

PROXIMITY.

In three examples ἐπί c. gen. means "close upon", "at" or "near".—Though proximity is clearly meant, yet the perspective renders the image of the object as one of superposition, and so this category can not be said to differ much from the preceding. The examples are: I. 29 φηγοὶ δ' ἀγριάδες . . . ἀκτῆς Θρηικίης Ζώνης ἔπι . . . στιχόωσιν. III. 880 ἐπ' αὐτῆς ἀγρόμεναι πηγῆς Ἀμνισίδος. IV. 516 ἐπ' Ἰλλυρικοῖο μελαμβαθέος ποταμοῖο | . . . πύργον ἔδειμαν. Cf. X 153; ε 489, κ 96 etc.

OTHER LOCAL USES ARE:

Motion "over" or "across", without any definite goal: I. 182 *πόντου ἔπι γλαυκοῖο δέεσκεν οἴδματος*. Homer has no close parallel.

Motion "toward": IV. 1576 *ἐπὶ χειρὸς δεξιτερῆς . . . ἰδύνεσδε*; cf. Γ 5, Ε 700; *γ* 171, *ε* 238.

Succession: IV. 671 *ἄλλο δ' ἐπ' ἄλλων | συμμιγέες μελέων*. Seaton reads *ἀπ'* for *ἐπ'*, as suggested by L.

2. IN A TEMPORAL SENSE.

II. 782 *ἐπὶ Πριόλαο κασιγνήτοιο δανόντος*. III. 918 *οὔπω τὶς τοῖος ἐπὶ προτέρων γένετ' ἀνδρῶν*. Cf. Β 797=Ι 403, Χ 156 *ἐπ' εἰρήνης* "in time of peace"; Ε 637,=Ψ 332 *ἐπὶ προτέρων ἀνδρώπων*.

B. WITH THE DATIVE.

1. IN A LOCAL SENSE TO DENOTE:

SUPERPOSITION.

a) With the idea of rest or position "upon" or "over".

(α) Of place:—I. 549 *ἐπ' ἀκροτάτῃσι δὲ νύμφαι | Πηλιάδες κορυφῇσιν ἐδάμβεον εἰσορόωσαι*. II. 735 *ἐπ' ἀκροτάτῃ* [λισσάδι] *πεφύασιν*; cf. Δ 484.—I. 178 *ἐπόλισσεν ἐπ' ὀφρύσιν αἰγιαλοῖο*; similarly IV. 1298 *νάοντος ἐπ' ὀφρύσι Πακτωλοῖο κύκνοι κινήσουσιν ἐὸν μέλος*. IV. 605 *ψαμάδοις ἔπι τερσαίνονται*; IV. 1503 *κεῖτο δ' ἐπὶ ψαμάδοισι*. Cf. Υ 151, Ψ 853; *γ* 5, 38, *ν* 119, 284,

etc.—Noteworthy is I. 497 *ἤειδεν δ' ὡς γαῖα καὶ οὐρανὸς ἠδὲ θάλασσα, | τὸ πρὶν ἐπ' ἀλλήλοισι μιῇ συναρηρότα μορφῇ | νείκεος ἐξ ὀλοοῖο διέκριθεν ἀμφὶς ἕκαστα*; cf. I. 946; also E 141; *χ* 389, *ψ* 47.

(*β*) Of the object:—II. 1103 *ἐπ' ἀκροτάτοισιν ἀήσυρος ἀκρεμόνεσσιν*; similarly II. 1148, 1273 *πεπτάμενον λασίοισιν ἐπὶ δρυὸς ἀκρεμόνεσσιν*. In II. 481 *ἦ ἔπι [δρυὶ] πουλὸν αἰῶνα τρίβεσκε [ἅμαδρυάς]*, *ἔνι* would seem more natural: cf. A. J. P., XVII. 31.—II. 487 *λωφήια ῥέξαι ἐπ' αὐτῷ [βωμῷ] ἱερά*; a similar example is II. 496 *ῥέζον ἐπ' ἐσχαρόφιν*. III. 218 *χαλκέῃσιν ἐπὶ γλυφίδεσσιν ἀρήρει [θριγκός]*; cf. Σ 275.—IV. 955 *ὀρθὸς ἐπὶ στελεῇ τυπίδος . . . ὦμον ἐρείσας*. III. 1158 *ἶζε δ' ἐπὶ χθαμαλῷ σφέλαϊ*. I. 435 *καῖον ἐπὶ σχίζῃσιν*. Cf. A 462, Θ 240; *λ* 273, 459, *ε* 59, etc.

(*γ*) Of vehicles:—III. 877 *χρυσείοις . . . ἐφ' ἅρμασιν ἑστηυῖα*; cf. Z 354, Λ 600, P 459. In IV. 85 *ἐπὶ νηὶ φεύγωμεν*, the dative seems to be instrumental; cf. *β* 414.

(*δ*) Of parts of the body:—I. 219 *ἐπ' ἀκροτάτοισι ποδῶν* (on tiptoe); also II. 90.—IV. 1403 *μυῖαι πυθομένοισιν ἐφ' ἕλκεσι πορσαίνοντο*. IV. 1404 *Ἑσπερίδες κεφαλαῖς ἔπι χεῖρας ἔχουσαι ἀργυφέας ξανθῇσι λίγ' ἔστενον*. IV. 172 *ἐπὶ ξανθῇσι παρηίσιν ἠδὲ μετώπῳ | . . . ἶζεν ἔρευθος*. I. 946 *τέσσαρες αἰνοτάτῃσιν ἐπὶ*

πλευρῆς ἀραρυῖαι [χεῖρες] III. 167 ἐπὶ σέλμασι νηὸς . . . λελοχημένοι. Cf. Θ 436, Κ 26, 91, Λ 623, Ξ 419, Ο 102, 393, Ρ 210; ν 60, ρ 90, σ 378, χ 102, etc., also h. Merc. 388.

b) *With verbs of motion* (*constructio praegnans*):

(α) Of place:—I. 1104 δούρατα . . . ἐπὶ ῥηγμῖνι βάλωσιν; similarly II. 430, IV. 902.—II. 365-366 ἐπὶ πείρασιν αἰγιαλοῖο | ἀκτῇ ἔπι προβλῆτι ῥοαὶ Ἄλυος ποταμοῖο | δεινὸν ἐρεύγονται. I. 1194 ἐπὶ χθονὶ θῆκε φαρέτρην; similarly IV. 523.—IV. 1555 ἐπ' ἀλλοδαπῇ περόωντες [γαίῃ]. I. 453 ἐπὶ ψαμάθοισι . . . φυλλάδα χευάμενοι. Cf. Ε 729, Ζ 273, 303, 473, Λ 161, Ν 654, Χ 60, Ω 487; ι 284, λ 315, ο 60, 348, χ 387, etc.

(β) Of the object:—I. 329 ἰλλομένοις ἐπὶ λαίφεσιν ἠδὲ καὶ ἱστῷ | κεκλιμένῳ . . . ἑδριόωντο. I. 365 ἀπὸ δ' εἵματ' . . . νηήσαντο λείῳ ἐπὶ πλαταμῶνι. I. 376 κλῖναν ἐπὶ πρώτῃσι φάλαγξιν. III. 1286 ἔγχος ἔπηξεν . . . ἐπ' οὐριάχῳ. IV. 124 ᾗ ἔπι [φηγῷ] κῶας βέβλητο. IV. 187 [κῶας] τῷ δ' ἐπὶ φᾶρος | κάββαλε. IV. 717 εἶσεν ἐπὶ ξεστοῖσιν . . . θρόνοισιν. Cf. Ζ 213, Η 60, Λ 371, Φ 18, Ψ 876; μ 422, π 408, τ 101, etc. Under this category seems to belong II. 1285 νῆ' ἐκέλευσεν ἐπ' εὐναίῃσιν ἐρύσσαι. Cf. Α 485; also Haggett, p. 46.

(γ) Of parts of the body:—I. 517 λοιβὰς . . . ἐπί τε γλώσσῃσι χέοντο αἰθομέναις. II. 104

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ὤμοισιν ἐπ' ἀμφοτέροισι κεάσθη. II. 220 ἐπ' ὀφθαλμοῖσιν Ἐρινὺς λὰξ ἐπέβη. III. 1159 ἐρεισαμένη λαιῇ ἐπὶ χειρὶ παρειήν; similarly IV. 693.—III. 1227 ἐπὶ κρατὶ κόρυν θέτο. III. 1393 πῖπτον . . . ἐπ' ἀγυστῷ καὶ πλευροῖς. IV. 44 πέπλον ἐπ' ὀφρύσιν . . . στειλαμένη. Cf. Γ 336, Ε 743, Ξ 165, Ο 102, 480, Π 137, Ψ 396, 727; α 364, δ 213, χ 123, ω 230, etc.

PROXIMITY.

(α) On the border of bodies of water:—I. 554 πολιῇ δ' ἐπὶ κύματος ἀγῇ τέγγε πόδας. II. 505 ποταμῷ ἔπι ποιμαίνουσιν. I. 1321 ἐπὶ προχοῇσι Κίοιο . . . πέπρωται . . . μοῖραν ἀναπλήσειν; similarly II. 972; III. 67; IV. 615.—IV. 251 ἐπὶ ῥηγμῖσιν ἔδειμαν [ἕδος]. I. 54 ἐπ' Ἀμφρύσσοιο ῥοῇσιν . . . τέκεν; similarly I. 309.—I. 36 γείνατο δινήεντος ἐφ' ὕδασιν Ἀπιδανοῖο; similarly I. 537; II. 658; III. 875; IV. 1309.—Cf. Ε 36, 479, 598, Ζ 15, Η 86, 133, Θ 490, 501, Κ 287, Λ 712, Μ 168, Π 719, Ρ 263, Υ 390, Φ 87; ο 442, ω 82, etc.

(β) Of other localities:—III. 1033 πυρκαϊὴν εὖ νηήσας ἐπὶ βόθρῳ. IV. 691 ἐφ' ἑστίῃ ἀίξαντε ἵζανον. III. 235 τῇ δ' ἔπι [μεσσαύλῳ] πολλαὶ δικλίδες . . . θαλαμοί τ' ἔσαν. IV. 1272 ἐπ' οἰήκεσσι θαάσσειν. III. 679 ἐπὶ γαίης πείρασι ναιετάειν; similar examples are: IV. 1173, 1225.

1565, 1595.—IV. 1158 *ὑμέναιον ἐπὶ προμολῇσιν ἄειδον.* IV. 1605 *ἐπὶ στομάτεσσι χαλινὰ . . . κροτέονται.*—IV. 1613 *αἵτε* [*ἄκανθαι*] *σκολιοῖς ἐπὶ νειόθι κέντροις . . . διχόωντο.*—Cf. B 788, Γ 153; *α* 196, *β* 419, *δ* 579, *ξ* 52, 153, *ι* 105, 284, *λ* 461, etc.

(*γ*) Of the occupation:—I. 730 *ἐπ' ἀφθίτῳ ἥμενοι ἔργῳ* "sitting at or around the immortal work". Cf. Δ 175, 258; *π* 111; also Eurip. Alc. 361, 439. Similar to this is IV. 1658 *ἐπ' ἐρετμοῖσιν* [*ἥμενοι*].

OTHER LOCAL USES ARE THOSE WHICH DENOTE:

(*α*) The limit:—II. 112 *ὅσον δ' ἐπὶ δέρματι* "i. e. skin-deep". IV. 938 *ἀνασχόμεναι λευκοῖς ἐπὶ γούνασι πέζας.*

(*β*) The direction towards or against:—III. 444 *ἐπ' αὐτῷ δ' ὄμματα κούρη . . . σχομένη*; similarly III. 1022. Cf. A 88; *α* 364, *π* 439, *φ* 358, etc.—III. 284 [*Ἔρως*] *γλυφίδας . . . ἧκ' ἐπὶ Μηδείῃ*; cf. III. 276 *ἐπὶ φορβάσιν οἶστρος | τέλλεται.*— II. 285 *νήσοισιν ἔπι Πλωτῇσι κιχόντες.* Cf. Γ 283, etc.

(*γ*) The motion over:—IV. 952 *πέμπε ἐπὶ κύμασιν.* Cf. B 6; *η* 264.

Examples of a figurative local use are: I. 1140, III. 497; IV. 1197. Cf. A 55, K 46; *ε* 427, Ϡ 554, *υ* 209, etc.

2. IN A TEMPORAL SENSE.

(α) Of a particular point in time:—I. 934 *ἐπὶ νυκτί*. II. 453 *ἐπ' ἤματι*; similarly IV. 977. —Cf. K 48, N 234, T 110, 229; *μ* 105, etc. Here belongs I. 260 *ἐπὶ προμολῇσι κιόντων* "at the departure of those going". Cf. Schol.: *τῇ ἐξοδῷ τῶν ἀριστέων*.

(β) Of succession in time:—II. 475 *ἐπ' ἤματι δ' ἦμαρ ὀρώρει*. II. 633 *στονόεσσαν ἐπ' ἤματι νύκτα φυλάσσω*; cf. II. 622, 947; IV. 1632. Homer has no parallel. Akin to the preceding examples are the following, most of which refer to the order in which the Argonauts enlisted: I. 40 *ἐπὶ τοῖσι . . . Πολύφημος ἴκανεν*; similarly I. 53, 86, 90, 95, 115, 133, 179, 190, 740, 1046; II. 792, 955.—Cf. H 163-167, Ψ 355, 401, 514; *υ* 162, 185, etc. Different are the examples

OF GEOGRAPHICAL SUCCESSIONS:

a) *With verbs of motion, "after", "next to":*

I. 932 *ἐπὶ τῇ* [*Ἀβύδῳ*] *καὶ Ἀβαρνίδος . . . ἠιόνα . . . παρήμειβον*. II. 357 *ἐπὶ τῇ* [*ἄκρῃ*] *παρανεῖσθε κολωνοὺς Παφλαγόνων*; cf. also II. 654, 1017, 1247; IV. 564, 570. This use, as well as the next, is not Homeric.

b) *With verbs of rest denoting the position "beyond".*

II. 379 *τῇ δ' ἐπὶ* [*ἄκρῃ*] *Μοσσύνοικοι . . . νέμονται*. II. 397-398 *ἐξείης δὲ Σάπειρες ἐπὶ*

σφίσι [Βεχείροισι] ναιετάουσιν·| Βύζηρες δ' ἐπὶ τοῖσιν.

OF ACCESSION, ACCUMULATION OR ADDITION:

I. 297 ἐπ' ἄλγεσιν ἄλγος ἄροιο. II. 81 ἐπ' ἄλλῳ δ' ἄλλος ἄηται δοῦπος. Notice the alliteration in the last two cases. Similar examples are: I. 811, 1064; II. 1044; III. 125, 178, 1284; IV. 411, 447, 1188, 1274. Cf. I 639, Ξ 130; γ 113, η 120-121, 216.

OF THE CAUSE.

I. 286-287 ᾧ ἔπι πολλὴν | ἀγλαΐην καὶ κῦδος ἔχον πάρος, ᾧ ἔπι μούνῳ | μίτρην πρῶτον ἔλυσα καὶ ὕστατον. II. 860 ὀλῷ ἐπὶ πήματι κῆδος ἔλοντο. III. 643 ἐπὶ σφετέροις ἀχέουσα παισί; cf. IV. 995 ἑοῖς ἐπὶ παισὶ γάνυσθαι. III. 692 μὴ δ' ἀλεγεινὸν ἐφ' υἱάσι κῆδος ἔλοιο. III. 1056 ἐπ' αὐτῷ | . . . ὀλέκοιεν ἀλλήλους. III. 1254 γηθόσυνοι . . . ἐπ' ἐλπωρῇσιν ἀέθλου. IV. 8 στυγερῷ ἐπὶ . . . ἀέθλῳ . . . κεχολωμένος. IV. 994 ἐπὶ δέ σφισι καγχαλάασκεν . . . πόλις. IV. 1294 οἰκτίστῳ θανάτῳ ἔπι. IV. 1495 Κάνθον ἔπεφνεν ἐπὶ ῥήνεσσιν. IV. 1604 ἐπ' αὐχένι γαῦρος. Cf. A 162, I 492, Ξ 67; γ 549, μ 43, π 19, σ 414, υ 358, 374, φ 376, ω 91.

OF THE CONDITION OR ATTENDANT CIRCUMSTANCE.

I. 252 ἐπ' ἀγλαΐῃ βιότοιο, "with the joy of life". I. 422 ἐπ' ἀπήμονι μοίρῃ, "with good

luck". I. 514 *ὀρθοῖσιν ἐπ' οὔασιν ἠρεμέοντες*, "with eager ears"; cf. III. 1260.—I. 652 *ἐπὶ πνοιῇ βορέαο*; cf. I. 1013.—I. 767 *δηρόν περ ἐπ' ἐλπίδι θηήσαιο*. II. 205 *ἀβληχρῷ δ' ἐπὶ κώματι κέκλιτ' ἄναυδος*. IV. 711 *μείλικτρά τε νηφαλίῃσιν καῖεν ἐπ' εὐχωλῇσι*; cf. IV. 1599 *ἅμα δ' εὐχωλῇσιν*. IV. 1305 *ἀνηνύστῳ ἐπ' ἀέθλῳ*. IV. 1455 *διεροῖς ἐπὶ χείλεσιν εἶπεν ἰανθείς*. Cf. N 485, Σ 501, T 181; π 99, etc.

OF THE PURPOSE.

I. 425 *ἐπὶ βουσὶν ζωσάσθην*, "they girded themselves for the purpose of killing the oxen". III. 403 *ἐπ' ὀθνείοισιν ἔβητε*. IV. 1547 *Ὀρφεὺς | κέκλετ' Ἀπόλλωνος τρίποδα . . . νόστῳ ἔπι μείλια θέσθαι*. IV. 1430 *ἐφ' ὑμετέροισιν ὄνειαρ | δεῦρ' ἔμολεν καμάτοισιν*. Cf. I 602, K 304, Ψ 574; σ 44.

OF THE PERSON OR THING UPON WHICH SOMETHING DEPENDS.

I. 713 *εἶναι ἐπ' ἄμμι*. III. 507 *ἐπὶ κάρτεϊ χειρῶν*. IV. 545 *κοιρανέοντος ἐπ' ὀφρύσι Ναυσιθόοιο*. This use is post-Homeric.

IN A HOSTILE SENSE, "AGAINST", "UPON".

I. 1025 *ἐπί σφισι χεῖρας ἄειραν*; cf. II. 92. —II. 5 *ὅστ' ἐπὶ καὶ ξείνοισιν ἀείκεα θεσμὸν ἔθηκεν*, "who imposed an unjust law even upon strangers". II. 69 *ἐπ' ἀλλήλοισι μένος φέρον*. III. 1351 *ὀδόντας θήγει θηρευτῆσιν ἐπ' ἀνδράσιν*.

IV. 7 *δόλον αἰπὺν ἐπὶ σφίσι μητιάασκεν*; cf. IV. 462. Other examples are: I. 42; II. 1038; IV. 448, 971, 1087, 1101, 1665. For Homer compare: A 382, Γ 15, 132, Δ 178, E 14, 630, Λ 293, 442, Π 608, Ψ 362; δ 822, ο 182, etc.

IN A FRIENDLY SENSE, "FOR".

I. 612 *ἔχον δ' ἐπὶ ληιάδεσσιν τρηχὺν ἔρον.* III. 28 *κούρην Αἰητέω ϑέλξαι . . . ἐπ' Ἰήσονι*; cf. III. 143.— III. 708 *ἄμφω ἐπ' ἀλλήλῃσι* (mutually) *ϑέσαν γόον.* III. 742 *ἐπ' ἀνέρι μητιάασϑαι.* Cf. A 162, I 492; π 19.

WITH A VERB EXPRESSING A MENTAL ATTITUDE TOWARDS ANOTHER PERSON.

III. 405 *ἐσϑλοῖς γὰρ ἐπ' ἀνδράσιν οὔτι μεγαίρω.* Cf. B 270; σ 414, χ 412.

C. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE TO DENOTE:

a) Motion "to" or "towards" a place or object.

I. 832 *ἐπὶ νῆα κιών*; similarly II. 71, 295, 814, 835, III. 826, 1165, 1318, 1345. Cf. A 12, 371, B 8, 17, 168, etc.—In three passages (I. 523, 910; II. 933) Apollonius uses *ἐπὶ νῆα βαίνειν* in the sense of "going on board", for which Homer uses *ἐπὶ νηὸς βαίνειν.* The phrase *ἐπὶ νῆα βαίνειν* in Homer means only "to go to the ship".—Other examples are: I. 849 *ἐπὶ σφέα δώματ' ἄγεσκον*; cf. I. 872; III. 36.—I. 881 *μέλισσαι . . . ἄλλοτ' ἐπ' ἄλλον* |

καρπὸν . . . πεποτημέναι; cf. O 684.—I. 925 Χερόνησον ἔπι προύχουσαν ἵκοντο. I. 1298 Μυσῶν ἐπὶ γαῖαν ἵκοντο; similar are: II. 404; III. 891; IV. 631, 1761. Cf. I 619, Σ 240, Ψ 205, κ 55, ξ 43, 91, ο 88, 492, ρ 205, τ 170, etc. The examples with animate beings that fall under this category are: II. 677 ἀνερχόμενος τῆλ' ἐπ' ἀπείρονα δῆμον; cf. ξ 43.—II. 1046 ἧκε δ' ἐπ' οἰωνὸν ταχιστὸν βέλος. This is the nearest approach to the Homeric use with persons, as B 18, E 590, etc.—In II. 371 it seems best to read ὑπ' instead of ἐπ'.

b) Motion upon.

III. 803 ἐνθεμένη δ' ἐπὶ γούνατ' ὀδύρετο; cf. IV. 1046.—III. 1334 λαῖον ἔπι στιβαρῷ πιέσας ποδί. III. 1373 ἐπὶ γαῖαν . . . πῖπτον. IV. 885 βαῖνον ἐπὶ κληῖδας; cf. Z 386, Θ 442.—IV. 1516 ἄκρην ἐπ' ἄκανθον ἐνεστηρίξατο . . . ταρσὸν ποδός. Cf. Γ 270; α 146, etc.

c) Limit or a point of measurement "as far as", "up to".

I. 565 ἐπ' ἠλακάτην ἐρύσαντες [λίνα]. I. 744 ἐκ δέ οἱ ὤμου πῆχυν ἔπι σκαιὸν ξυνοχὴ κεχάλαστο. II. 791 ἔστ' ἐπὶ Ῥηβαίου προχοάς. III. 412 ταμὼν ἐπὶ τέλσον. IV. 947 κόλπον ἐπ' ἰξύας εἱλίξασαι. IV. 1401 ἀπὸ κρατὸς δὲ κελαινὴν | ἄχρις ἐπ' ἄκνηστιν κεῖτ' ἄπνοος. II. 1609 ἔστ' ἐπὶ νηδὺν | . . . μακάρεσσι . . . ἔικτο. Cf. Γ 12 Λ 7; ξ 120.

d) *Extent or motion over a space.*

I. 424 *ἐπὶ πόντον ἐλευσόμεθ'*; cf. IV. 1318 *ἐφ' ὑγρὴν πλᾰζόμενοι*.—II. 975 *ῥέεθρα . . . ἐπὶ γαῖαν ἴησι*; III. 743 *νὺξ . . . ἐπὶ γαῖαν ἄγεν κνέφας*. IV. 183 *ἠὼς μὲν ῥ' ἐπὶ γαῖαν ἐκίδνατο*. III. 1054 *σπειρομένων ὄφιος δνοφερὴν ἐπὶ βῶλον ὀδόντων*. Cf. H 88, Θ 1, K 27, Ω 695; *γ* 105, *δ* 381, etc. Here belongs the example denoting direction "over": I. 631 *πάπταινον ἐπὶ πλατὺν . . . πόντον*. Cf. A 350, Ψ 143; *ε* 84, 158, etc.—Noteworthy is IV. 1357 *ἐφ' ὑγρὴν ἔτλημεν*; cf. *β* 370 *πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν*.

e) *Position.*

I. 930 *ἐπὶ δεξιὰ γαῖαν ἔχοντες*; cf. II. 347; IV. 1621.—II. 1269 *ἔχον δ' ἐπ' ἀριστερὰ . . . Καύκασον*. Cf. E 355, N 326; *γ* 171, *ε* 277. This use is common in military language.

A figurative local use is seen in IV. 618 *ἐπὶ γηθοσύνας τράπετο νόος*; cf. Γ 422.—IV. 678 *τὰ δ' ἐπὶ στίχας ἤγαγεν αἰών*; cf. B 687, Γ 113, Σ 602.—IV. 1773 *ἐπὶ κλυτὰ πείραθ' ἱκάνω | ὑμετέρων καμάτων*; cf Θ 226, *ξ* 338, *ψ* 248.

2. IN A TEMPORAL SENSE TO DENOTE THE EXTENT OF TIME.

I. 605 *ἐπὶ κνέφας*, "till night". I. 793 *ἐπὶ χρόνον*, "for a time"; similar are IV. 960, 1255, 1545.—IV. 1293 *νύκτ' ἐπὶ πᾶσαν καὶ φάος*, "for a whole night and day". IV. 1632 *ἐπ'*

ἦμαρ, "by day". For examples like ἐπὶ δηρόν see the chapter on the prepositions in adverbial phrases.—Cf. B 299; η 288, ο 494, etc.

3. OF PURPOSE.

II. 1129 ἐπὶ χρέος, "on business". III. 375 ἐπὶ κῶας . . . νέεσθαι, "to go in quest of the fleece". III. 389 τίς δ' ἂν τόσον οἶδμα περῆσαι τλαίη ἐκὼν ὀθνεῖον ἐπὶ κτέρας. Cf. Ω 43; γ 421, ρ 295, also Aesch. Sept. 861, Ag. 1535.

— μετά —

Originally μετά meant *between* or *among* Cf. Brugmann, Griech, Gram.,[3] Sec. 503 From these local meanings developed the sociative or comitative idea, in which μετά is equivalent to σύν. In prose μετά (c. gen.) in a sociative sense restricted the use of σύν to such an extent that in some of the Orators σύν is practically an unknown quantity. Isocrates never uses it; Andocides has it only once; Aeschines once; Antiphon and Lysias each have it twice. Cf. T. Mommsen, pp. 3–7, where the facts for the rise of μετά c. gen. and the fall of σύν in prose are admirably set forth.—Apollonius avoids μετά with the genitive altogether. Homer has only five examples, for which compare Mommsen, p. 52; Monro, Sec. 196; Vogrinz, p. 219.

As μετά c. gen. is chiefly a prose construction, so μετά c. dat. is almost exclusively an epic usage. It is foreign to all departments of prose; while in the drama we find a mere trace of it. Cf. Aeschylus, Choe. 365, Pers. 613; Sophocles, Phil. 1110; Euripides, Hec. 355; Aristophanes, Av. 251, Lys. 1283, Ran. 336.—Apollonius has always the plural after μετά with the dative. Homer has six examples with the singular of collective nouns. Cf. Mommsen,

p. 44. In as far as the dative of the person predominates in the Argonautica, our author stands closer to the Iliad than to the Odyssey, in which the dative of things is more numerous.

Μετά c. acc. was used primarily with plurals and collective nouns after verbs of motion to denote *into the midst of, among;* then in the sense of *to* with words like city, ship, etc. This last use, as that with proper names of countries, is an extension on the part of Apollonius. In Homer *μετά* is sometimes used with the accusative without a verb of motion. Cf. Monro, Sec. 195. This does not occur in Apollonius. Our author differs also from his predecessor in the frequency of *μετά* with the dative and with the accusative. Homer has it 215 times with the dative and 164 times with the accusative. Apollonius reversed this numerical relation, using it 36 times with the dative and 47 times with the accusative.

A. WITH THE DATIVE.

1. IN THE LOCAL SENSE "AMONG": ONLY OF PERSONS.

I. 17 *ἀλλοδαποῖσι μετ' ἀνδράσι*; similarly I. 648, 779; III. 341, 891; IV. 481, 616, 1209, 1640; also I. 679; IV. 1102. Cf. E 86, Π 493, 570, Ψ 476, etc.—I. 979 *τοῖς μέτα δαῖτ' ἀλέγυνε.* III. 544 *τοῖον ἔπος μετὰ πᾶσι . . . ἀγόρευσεν*; similarly II. 144; III. 90, 505, 889; IV. 56, 189. Cf. K 250; *π* 336, etc.—III. 908 *δασόμεθα μετὰ σφίσιν*, "among ourselves". Other examples are: IV. 975, 1418. Cf. N 270, Φ 122; *ι* 418, etc.

2. IN THE SOCIATIVE SENSE "WITH": ONLY OF PERSONS.

I. 303 *μετ' ἀμφιπόλοισιν ἔχηλος μίμνε δόμοις*; cf. *κ* 204 and Mommsen, p. 43.—I. 340

συνδεσίας τε μετὰ ξείνοισι βαλέσθαι. Cf. I 434, Λ 428. Other examples are: II. 536, 757; IV. 6, 1465. Cf. K 208; ι 335, etc.

3. IN THE CONCOMITANT SENSE "WITH": ONLY OF THINGS.

I. 223 δονέοντο μετὰ πνοιῇσιν ἔθειραι. III. 1214 δρυΐνοισι μετὰ πτόρθοισι [ἐστεφάνωντο]. Compare also IV. 423, 427; for Homer Ψ 367; β 118.

More singular is the phrase μετὰ φρεσίν (I. 463; II. 952; III. 18, 629; IV. 56?), where, according to our idiom, we render μετά by "in". Cf. Haggett, p. 49.

B. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE "TO", LIKE πρός:

a) Of persons.

(α) In the singular:—III. 25 ἴομεν μετὰ Κύπριν. Schol. πρὸς τὴν Κ.—III. 1138 νέεσθαι ἣν μετὰ μητέρα. IV. 77 μετὰ τήνγε [Μηδείαν] . . . ἐλάασκον. Cf. K 63, 73, N 252, 297; also E 152, 614, etc.

(β) In the plural:—III. 1148 μετ' ἀμφιπόλους [ὦρτο νέεσθαι]. IV. 1499 μῆλα μετὰ σφέας . . . ἐκόμισσαν. Cf. A 222, K 149, etc. Here belongs the example of a collective noun: III. 434 ἔρχεο νῦν μεθ' ὅμιλον. Cf. A 478, Ξ 21, Υ 47, etc. Similar is the example in which μετά denotes direction towards: III. 951

οὐ δέ πότ' ὄσσε ἀμφιπόλων μεθ' ὅμιλον ἔχ' ἀτρέμας; cf. μ 247.

b) Of place or object.

The examples under this heading have, with the exception of II. 1121, the noun in the singular. In this respect Apollonius differs entirely from Homer, who never uses the noun in the singular:—

(α) With proper names of countries:—II. 424 μετὰ δ' Αἶαν ἅλις πομπῆες ἔσονται. Schol.: ἡ μετὰ ἀντὶ τῆς πρός. Cf. II. 1188 νέεσθαι . . . εἴτε μετ' Αἶαν, | εἴτε μετ' ἀφνειὴν θείου πόλιν Ὀρχομενοῖο. III. 13 μεθ' Ἑλλάδα κῶας ἄγοιντο; similarly IV. 349, 369.—III. 1242 Καλαύρειαν μέτα . . . νείσετο.

(β) With appellatives:—I. 137 ἴσαν μετὰ νῆα; also I. 701, 1255; III. 1187; IV. 1766.—II. 461 ἐξανιόντα μετὰ πτόλιν; similarly II. 762, 892, 1095, 1189; III. 331, 621.—II. 1172 κίον μετὰ νηὸν Ἄρηος; cf. III. 914.—IV. 57 μετὰ Λάτμιον ἄντρον ἀλύσκω. IV. 123 μεθ' ἱερὸν ἄλσος ἵκοντο. IV. 289 μετ' Ἰονίην ἅλα βάλλει; also IV. 630, 844.—IV. 720 μετὰ γαῖαν ἐὴν καὶ δώματ' ἰόντες.—II. 1121 μετ' ἠιόνας βάλε.

2. OF SUCCESSION IN ORDER OF PLACE, "BEYOND".

II. 367 μετὰ τὸν δ' ἀγχίρροος Ἶρις . . . ἑλίσσεται εἰς ἅλα. Closely allied to this is the use

3. OF SEQUENCE IN ORDER OF TIME, "AFTER".

I. 698 *μετὰ τήνγε ἀνῶρτο Ὑψιπύλη*; similarly II. 898, 1011. Cf. K 516; *o* 147, ρ 336. —I. 1309=IV. 1211 *μετὰ χρόνον*. Cf. *χ* 352; also h . Merc. 126.

4. OF PURPOSE, "IN QUEST OF", "AFTER", LIKE *ἐπί*.

The only example of this use in Apollonius is *μετὰ κῶας* in I. 4; II. 211, 873; III. 58. Cf. N 247, T 347; *α* 184, *π* 151 (of the person); h. Cer. 106.

An example of a figurative local use is *μετ' ἴχνια νέεσθαι* in I. 741; III. 447. Cf. Σ 321; *β* 406.

— παρά —

Form: — Besides *παρά* (24), which becomes *πάρα* (2) by anastrophe, *παρ'* (8) by elision, *πάρ* (1) by apocope, Apollonius has the form *παραί* five times. Homer has twelve examples of *παραί*.

Use: — Of all the prepositions, *παρά* is one of the best to show how close Apollonius drew the line between poetic and prosaic usages. In prose *παρά* c. gen. predominates; in epic poetry it is comparatively rare, in Apollonius even more so than in Homer, as appears from the following figures;

Apollonius:	gen.	4,	dat.	16,	acc.	18.
Homer:	"	67,	"	219,	"	133.
Orators:	"	974,	"	607,	"	328.
Polybius:	"	554,	"	416,	"	491.

Again, in prose *παρά* is largely restricted to a personal use, or to animate beings in general. Upon

this fact was based the maxim of the old grammarians "*ἡ παρὰ ἐμψύχων ἐστίν.*" In epic poetry, however, it is used much more frequently of the thing than of the person. Apollonius has in all only six instances of the person (3 c. gen. and 3 c. dat.)

Furthermore, in prose a number of metaphoric uses have grown around *παρα*; cf. Kühner-Gerth, Sec. 440; Lutz, pp. 145-154; Krebs, pp. 51-58. In epic poetry these usages are rare. In Apollonius they are practically conspicuous by their absence. Only one example occurs with the genitive and one with the accusative.

Meaning: — The radical sense of *παρά* is *beside*. This meaning appears most distinctly in the adverbial use of the preposition. In case-construction it is modified according to the general nature of the cases. With the genitive it is ablatival, *from the side of*, French *de chez*; with the dative it is locatival, *by the side of*, *beside*, *near;* with the accusative it denotes a) the goal of motion, *to the side of*, and b) motion or extent, *alongside of*.

A. WITH THE GENITIVE.

(*α*) Of a person:—II. 1096 *ἐνέοντο παρ' Αἰήταο Κυταίου*; cf. B 787, N 211, etc.—III. 38 *παραὶ Διὸς ἦγεν ἄκοιτιν*; cf. O 5, 175; Hes. Th. 348.—Un-Homeric is the metaphoric example of hearing something from a person: II. 417 *ἀσπασιῶς κε παρὰ σέο καῖ τὸ δαείην.*

(*β*) Of an object:—III. 568 *Ἄργος μὲν παρὰ νηὸς . . . στελλέσθω*; cf. N 744, Ξ 28, 46, T 143; *γ* 431, etc.

B. WITH THE DATIVE.

(α) Of a person:—I. 455 παρὰ δέ σφισι μυρί' ἔκειτο εἴδατα καὶ μέθυ λαρόν; cf. Θ 504; κ 9.—IV. 223 πὰρ δέ οἱ ἔγχος . . . τετάνυστο; cf. Z 43, Φ 547; ν 387, etc. In II. 503 προτέροισι παρ' ἀνδράσιν, the preposition is used partly in a local and partly in a temporal sense.

(β) Of an object or of a place:—I. 319 Ἀργῷῃ . . . παρὰ νηὶ μένοντες; similarly I. 855; IV. 849, 1122. Cf. A 329, H 383, Θ 345, K 35, 256, etc.—I. 530 σφετέροισι παρ' ἔντεσιν ἑδριόωντο; cf. H 135.—I. 694 = II. 61 παρὰ ποσσίν; cf. N 617, O 280, etc. II. 309 παρ' ἐσχάρῃ ἧστο γεραιός; similarly II. 158, 498; III. 1193. Cf. Θ 562; δ 449, φ 239, 385, ψ 71. —II. 868 ὃν Ἰμβρασίοισι παρ' ὕδασιν Ἀστυπάλαια τίκτε; similarly IV. 132, 973. Cf. Δ 475; ζ 97. —In I. 458 παρὰ δαιτὶ καὶ οἴνῳ τερπνῶς ἐψιόωντο, the idea is temporal as well as local. Cf. γ 37.

C. WITH THE ACCUSATIVE.

Apollonius has no instance of παρά with a person in the accusative. The example in III. 486 is one of tmesis, not of case-construction. Homer, however, uses occasionally παρά with a person in the accusative, as E 837, Λ 592, Σ 143, Ω 169; γ 469, δ 51, etc.

The uses in Apollonius are:

(α) Of motion "to", "to the side of":—I. 217 *ἄγων . . . παρὰ ῥόον Ἐργίνοιο.* II. 906 *παρὰ προχοὰς ποταμοῖο ἤλυθον.* II. 1003 *Χαλύβων παρὰ γαῖαν ἵκοντο.* III. 1276 *παρὰ χεῖλος ἑλισσόμενον ποταμοῖο.* IV. 825 *παρὰ Σκύλλης στυγερὸν κευθμῶνα νέεσθαι.* Cf. Θ 220, etc.

(β) Of motion "alongside of":—I. 1279 *φορέοντο παραὶ Ποσιδήιον ἄκρην.* II. 621 *παραὶ Βιθυνίδα γαῖαν νῆα . . . σεῦεν.* II. 946 *παρὰ πουλὺν . . . ἤλαυνον . . .* | *αἰγιαλόν.* III. 1252 *κόψε παρ' οὐρίαχον.* IV. 324 *σκόπελον πάρα . . . ἠμείψαντο.* IV. 564 *παραὶ Κέρκυραν ἵκοντο.* IV. 787 *παρὰ Σκύλλης σκόπελον μέγαν ἠδὲ Χάρυβδιν δεινὸν ἐρευγομένην δέχεται ὁδός,* i. e. the road leads alongside of S. and Ch. Cf. χ 127.—IV. 1578 *παρὰ χέρσον ἐργομένοι ἱθύνεσθε.* Cf. Λ 166; ζ 89, etc.

(γ) Of direction "towards" or "upon":—III. 445 *ὄμματα . . . παρὰ λιπαρὴν σχομένη . . . καλύπτρην.* Cf. Φ 603.

(δ) Of extent "alongside of", "near":—I. 967 *εἰσάμενοι παρὰ δῖνα.* II. 502 *ἕλος πάρα Πηνειοῖο μῆλα νέμειν.* II. 507 *Λιβύην ἐνέμοντο παραὶ Μυρτώσιον αἶπος.* Cf. A 316, B 522, 711, Z 34, Λ 622, M 313; ι 46, etc.

(ε) In the metaphoric sense "contrary to":—III. 613 *παρ' αἶσαν,* with which compare *παρὰ δύναμιν* (N 787), *παρὰ μοῖραν* (ξ 509).

— περί —

Akin to ἀμφί in meaning and in case-construction is περί (Sanskrit *pári*, Latin *per*). The ι is never elided.

The original meaning of περί has been the subject of quite a controversy. Cf. Delbrück, Vergl. Syn. I. Sec. 284; Vogrinz, Gram. d. hom. Dial., p. 225-226. — In Apollonius, as in Homer, it shows the meanings *around*, and *above*, i. e. *over and beyond*, as in περὶ πάντων, *above all*. The former meaning is generally considered the original one, and I believe, correctly. Secondary meanings are: *about*, *for*, *concerning*, *on account of* and the like.

The most distinctive difference between epic poetry and the other departments of literature is that in the latter the use of περί c. dat. practically disappeared, except in two sets of phrases; viz., in regard to clothing and with verbs of fear. Even in these expressions περί was not used much, since there was a tendency for the accusative to encroach upon the first, and the genitive upon the second usage. From the Orators Lutz (p. 125), cites only one example to which, however, two more are to be added; viz., Ant. V. 6 (1) and Lys. Frag. 52. Aristophanes recognized that the construction was Homeric, as is shown by his parody of it, apart from which he uses it only four times. Cf. Sobolewski, p. 207. The examples in tragedy are few, as also in Thucydides and Xenophon. Polybius has only one example of περί c. dat. against 1114 c. gen. and 1819 c. acc.

In the use of περί, Apollonius differs from Homer in several details, as will be indicated. He shows a special fondness for using it with the dative.

Homer has:	gen.	79,	dat.	85,	acc.	72.
Apollonius has:	"	19,	"	31,	"	10.

A. WITH THE GENITIVE.

1. IN THE LOCAL SENSE "AROUND," "ABOUT".

This use does not occur in prose and it is rare in poetry. Homer has only two cases of it, (ε 63, 130) and Apollonius has only two: II. 1131 εἴλυμα περὶ χροός; cf. II. 1191.

2. IN THE METAPHORIC MEANINGS: "ON ACCOUNT OF", "FOR", CONCERNING", "ABOUT".

a) To denote the object of contention.

II. 141 μάρναντο σιδηροφόρου περὶ γαίης; similarly III. 1057; IV. 1485, 1765, 1770. Cf. M 170, P 157, 734, Σ 265, Ψ 437; γ 403, ω 515, etc.

b) To denote the object of thought, anxiety or fear.

I. 901 ἐμέδεν πέρι θυμὸν ἀρείω | ἴσχαν'. III. 60 δείδιμεν . . . περὶ δ' Αἰσονίδαο. IV. 492 ναυτιλίης . . . περὶ μητιάασκον; also I. 1342; III. 688; IV. 1068, 1355. Cf. Υ 17, Ψ 553; η 191, etc.

3. IN THE SENSE OF SURPASSING: "ABOVE".

I. 65 Μόψος, ὃν περὶ πάντων | Λητοΐδης ἐδίδαξε; similarly I. 830; II. 179; III. 304, 585. Cf. A 287, 417, B 831, I 38, Σ 81; η 108, etc. From this usage developed expressions like περὶ πολλοῦ ποιεῖσθαι, etc., which abound in the Orators.

Examples of περί c. gen. used after verbs of saying and asking (α 135, 405, γ 77; ο 347, etc.), and phrases like περὶ μύθων, "in words" (Ο 284), περὶ τόξων, "in archery" (Θ 225), περί τινος εἰδέναι (ρ 563), περί τινος ἀκούειν (τ 270), are not found in Apollonius.

B. WITH THE DATIVE.

1. IN THE LOCAL SENSE: "AROUND".

a) With verbs of binding, fastening or putting around.

I. 379 περὶ σκαλμοῖσιν ἔδησαν. III. 1224 περὶ μὲν στήθεσσιν ἕεστο θώρηκα; cf. also I. 1020; II. 57, 160, 1251; III. 867. For Homer compare: Γ 330, 332, H 207, Θ 43; ξ 528, etc.

b) With verbs of falling upon, or around.

II. 128 πίπτοντα περὶ σφίσι. II. 833 βεβρυχὼς δὲ θοῷ περὶ κάππεσε δουρί. IV. 93 περὶ γούνασι πεπτηυῖαν. Cf. A 303, Θ 86, etc.

c) With verbs of whirling around.

IV. 936 εἱλίσσοντο Ἀργῷῃ περὶ νηί. Cf. A 817, X 97. Also with the accusative in IV. 932, 1196, 1450.—IV. 1454 πετραίῃ Μινύαι περὶ πίδακι δινεύεσκον; for the accusative compare IV. 1642, 1664.—Here belongs IV. 325 σκόπελον . . . ᾧ πέρι δὴ σχίζων Ἴστρος ῥόον.

d) Examples in which the idea of surrounding from all sides is especially prominent.

I. 389 περὶ δέ σφιν αἰδνὴ κήκιε λιγνύς; similarly II. 162, 323, 1173; III. 1019; IV. 953. Cf. P 133, Ψ 598, Ω 96, etc.

2. IN THE METAPHORIC SENSE: "FOR", "ON ACCOUNT OF".

a) To denote the object of contention.

IV. 549 ἀγραύλοισιν ἀλεξόμενον περὶ βουσίν; cf. Π 568, P 4, 133; ρ 472. In IV. 1485 the genitive is used in the same sense.

b) *Of a negotiation.*

III. 904 περὶ βουσὶν ὑπέστη; cf. h. Merc. 236.

c) *In expressions of fear and anxiety.*

II. 875 δέος περὶ νηί. III. 638 περί . . . ξείνῳ φρένες ἠερέθονται. III. 1171 ἐμέλοντο περὶ σφίσιν. Cf. K 240.

d) *To denote the object about which anger exists.*

I. 1340-1342 οὐ περὶ πώεσι μήλων,| οὐ δὲ περὶ κτεάτεσσι χαλεψάμενος μενέναις, | ἀλλ' ἑτάρου περὶ φωτός. IV. 614 χωόμενος περὶ παιδί. Cf. h. Cer. 77. This use is post-Homeric; cf. Delbrueck, Vergl. Syn. Vol. I. p. 712.

e) *With a verb of asking.*

III. 1155 περὶ παισὶν . . . ἐρέεινεν. Cf. ἀμφί c. dat. in δ 151, ε 287; etc.

f) *To denote the inner cause.*

III. 865 ἔστενε . . . ὀδύνῃ πέρι. IV. 440 περὶ γάρ μιν ἀνάγκη . . . δόσαν ξείνοισιν ἄγεσθαι. Homer has no close parallel, but cf. h. Cer. 429 δρεπόμην περὶ χάρματι [ἄνθεα]; also Pind. Pyth. V. 58; Aesch. Pers. 696. Choe. 35. Noteworthy is III. 1257 περὶ σθένεϊ (P 22).

C. WITH THE ACCUSATIVE.

ONLY LOCAL IN APOLLONIUS AS IN HOMER:

a) *With verbs of motion, chiefly* εἱλίσσω *and* δινεύω.

IV. 932 δελφῖνες . . . ἑλίσσωνται περὶ νῆα; similarly III. 1218; IV. 1196, 1450.—IV. 1642 περὶ . . . Κρήτην . . . δινεύοντα; cf. IV. 1664.—I. 538 περὶ βωμὸν . . . πέδον ῥήσσωσι πόδεσσιν. Cf. A 448, M 297; δ 368, ξ 308, ω 69, etc. Un-Homeric seems to be IV. 436 θεᾶς περὶ νηὸν ἵκηται, i.e. to <the neighborhood of> the temple.

b) With verbs of rest.

III. 216 [*κίονες*] *περὶ τοίχους ἔξείης ἄνεχον.* IV. 321 *περὶ Λαύριον . . . ναιετάοντες.* Cf. B 757, M 177, Σ 374; *ι* 402.

— πρός —

Homer uses *πρός* 327 times in case-construction. Apollonius has it only 13 times. Like the later Homeric imitators, he shows a preference for the poetic form *ποτί*, which he uses 7 times, against 2 examples of the other poetic form *προτί* and 4 examples (with cases) of the common form *πρός*. Cf. La Roche, Wiener Studien, XXII., p. 49.— In Homer *ποτί* and *προτί* are about equal in number, and the two together amount to a little above one half of *πρός*. Apollonius did not use *πρός* with the dative. With the genitive he has it only in entreaties (three times), and with the accusative only in the local sense, except I. 684 (temp.). The Homeric examples of *πρός* c. acc. with verbs of speaking, and in the hostile sense "against", were too common in prose to be imitated by Apollonius. His uses of *πρός* are:

A. WITH THE GENITIVE.

In entreaties:—II. 215 *Ἰκεσίου πρὸς Ζηνὸς . . . λίσσομαι*; similarly II. 1125; III 984. Cf. A 339; *ν* 324, etc.

B. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE: "TO" "TOWARDS" "UPON".

I. 774 *βῆ δ' ἴμεναι προτὶ ἄστυ*; similarly II. 8; III. 322, 1154; IV. 595, 1116, 1399. Cf. *Γ* 116, *Δ* 108, *Ζ* 41; *β* 342, etc.; also h. Ap. 8.

More noteworthy are the examples denoting, (a) the extent "up to" or "as far as": II. 807 *ποτὶ στόμα θερμώδοντος*; and (b) the direction "towards": IV. 311 *ποτὶ ῥόον* [*ἀνέχειν*]. Cf. E 605; *μ* 81, etc.

2. IN A TEMPORAL SENSE.

I. 684 *στυγερὸν ποτὶ γῆρας*, for which there is but one example in Homer; viz. *ρ* 191 *ποτὶ ἕσπερα*.

— ὑπό —

Form: — Morphologically ὑπό is connected with Sanskrit *úpa* and Latin *s-ub*. The poetic form ὑπαί occurs seven times in Apollonius, but only four times in Homer.

Meaning: — As appears from the adverbial use, the primary meaning of ὑπό is *under*. In case-construction this meaning is modified to denote a) with the genitive: motion *from under* or place *under*; b) with the dative: position *under*; c) with the accusative: aim, direction or motion *towards and under*, or extension *under*. — The metaphoric usages to denote the *author*, the *cause*, the *occasion*, the *accompaniment*, the *instrument*, the *means* and the like are developments from the original *under*, in a local sense. The most characteristic epic feature of ὑπό is its use with the dative to denote the agent, in place of ὑπό with the genitive. Since in prose ὑπό c. gen. predominates (Orators: gen. 1294, dat. 63, acc. 26), Apollonius used it only thirteen times with this case, and in these thirteen examples we find, as a further offset to prose, the form ὑπαί six times. Noteworthy is also the post-Homeric ὑπὸ νυκτί (at night), which seems to have started with Aesch. Ag. 1030 ὑπὸ σκότῳ.

A. WITH THE GENITIVE.

1. IN A LOCAL SENSE TO DENOTE.

(α) Motion "away from under":—I. 10 [πέδιλον] ἐξεσάωσεν ὑπ' ἰλύος. P 235; δ 39, etc.

(β) Place "under":—II. 106 ὑπὸ στέρνοιο... πλῆξε. II. 667 ὄμματα δέ σφιν | λοξὰ παραστρωφῶνται ὑπὸ ζυγοῦ. II. 743 πόντοιό Σ' ὑπὸ στένει ἠχήεντος. IV. 1611 ὑπαὶ λαγόνων; similarly IV. 1644 ὑπαὶ . . . τένοντος, "under the tendon". Cf. Δ 106, Α 14, Φ 15, etc.

2. IN A METAPHORIC SENSE TO DENOTE:

(α) The agent:—IV. 641 *παλιντροπόωντο θεᾶς ὕπο*; similarly II. 847 *Μουσέων ὕπο γηρύσασθαι*. Cf. Π 434; *τ* 114, etc.

(β) The cause:—II. 1232 *ὑπαὶ ῥιπῆς ἀνέμοιο τείνετο*; also III. 969. Cf. Δ 423, T 358, etc.

(γ) The accompaniment:—I. 538 *φόρμιγγος ὑπαί*, "to the accompaniment of the lyre"; similarly IV. 1157, 1192. Cf. O 275, Σ 492; also h. XIX. 15; Hes. Sc. 278; Arist. Ach. 1001.

B. WITH THE DATIVE.

1. IN A LOCAL SENSE:

(α) Of rest or position: "under" or "in":—I. 388 *ὑπὸ τρόπιδι . . . στενάχοντο φάλαγγες*; cf. also I. 544, 956, 957, 1262; II 681, 707, 732, 797, 1086; III. 39, 119, 221, 287, 296, 371, 1023; IV. 137, 313, 676, 765, 922, 944, 982, 1107, 1528. For Homer compare B 307, Δ 44, P 371, etc.

(β) Of motion implying subsequent rest (constructio praegnans). II. 512 *Χείρωνος ὑπ' ἄντροισιν κομέεσθαι*; cf. III 281, IV. 1261, 1522; Homer X 482; δ 297, etc.

2. IN A METAPHORIC SENSE TO DENOTE:

a) The agent.

I. 794 *ὑπ' ἀνδράσι ναίεται ἄστυ*; cf. further II. 783; III. 469, 1342; IV. 1398, 1758; Homer E 646; *γ* 235, 305, etc.—Here belongs II. 788 *ἐμῷ ὑπὸ πατρὶ δάμασσεν καὶ Φρύγας*; cf. Z 453.

b) The cause, instrument or means.

I. 114 ὑπ' εἰρεσίῃσιν ἐπειρήσαντο θαλάσσης; cf. II. 586.—I. 272 ὑπὸ μητρυιῇ βίοτον βαρὺν ἡγηλάζει. I. 815 μητρυιῆς ὑπὸ χερσὶν ἀτασθάλου; cf. I. 1303; III. 1226; IV. 1369.—I. 1308 κίνυται ἠχήεντος ὑπὸ πνοιῇ βορέαο; cf. II. 727.—II. 26 ὥστε λέων ὑπ' ἄκοντι τετυμμένος. II. 117 δηώσεσθαι ὑπὸ ξίφεϊ; similarly ὑπὸ δουρί II. 139; III. 416, 1186, 1329, ὑπὸ δούρασι III. 321, 1374; ὑπὸ σκήπτροισι III. 353, 395; IV. 1176.—II. 1013 τέκωνται ὑπ' ἀνδράσι τέκνα γυναῖκες; cf. B 714, 728, 742, 820, etc. II. 1109 φέρονθ' ὑπὸ κύμασιν. IV. 269 ποταμὸς ... ᾧ ὕπο πᾶσα | ἄρδεται Ἠερίη. IV. 1733 ἄρδεσθαι λευκῇσιν ὑπαὶ λιβάδεσσι. Cf. B 374, Γ 352, Δ 291, E 555, 653, Z 139, Λ 433, N 590, Π 384; ν 81, etc. Examples of the inner cause are: I. 7=II. 1112, 1169 ὑπ' ἐννεσίῃσι; cf. h. Cer. 39. The simple dative occurs in I. 956; III. 29, 478, 818, 942; IV. 644, 772, 1443, etc.—I. 263 ὀλῷ ὑπὸ γήρᾳ. I. 443 στυγερῇ ὑπὸ δαίμονος αἴσῃ. II. 71 ὑπὸ ... ἰδρείῃ. II. 558 ὑπ' ἀνωγῇ. II. 1059 ἀτυζηλῷ ὑπὸ δείματι; cf. IV. 53, 1009.—III. 3 ὑπ' ἔρωτι; cf. IV. 567; also III. 971 φθέγξασθαι ὑπὸ πνοιῆσιν Ἔρωτος.—III. 702 κακῇ ὑπὸ κηρί. IV. 193 κούρης ὑπὸ δήνεσι. Cf. N 667; λ 136, etc. Also Eurip. Med. 8.

c) The accompaniment.

I. 540 ὑπ' Ὀρφῆος κιθάρῃ. Homer has no example of the accompaniment of a musical

instrument; but compare the examples of the attendant circumstances in Z 171; δ 402, η 193, etc. For a closer parallel compare Hes. Sc. 283.

d) *The time. This use is post-Homeric.*

I. 1022, 1038; III. 323, 1360; IV. 1682 ὑπὸ νυκτί; cf. Aesch. Ag. 1030.

A. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE TO DENOTE:

a) *Motion or aim "towards or under."*

II. 113 ὑπὸ ζώνην δόρε χαλκός; cf. also II. 587; III. 1321, 1368, IV. 1062. Cf. E 67, Θ 271; υ 578, etc, A figurative local sense is seen in I. 452 δειελινὸν κλίνοντος ὑπὸ ζόφον ἠελίοιο; cf. Ψ 51; κ 191, etc. Without Homeric parallels are: III. 288 βάλλεν ὑπ' Αἰσονίδην ἀμαρύγματα. III. 675 ὑπὸ φρένας ἵκετο πένθος; cf. III. 1403.— IV. 39 εἶσιν . . . χαλεπὰς ὑπὸ χεῖρας ἀνάσσης.

b) *Position "under" or "in"; like ὑπό c. dat.*

I. 50 μίμνεν ὑπὸ σκοτιὴν ὄρεος. I. 509 ναίεσκεν ὑπὸ σπέος; cf. I. 102; II. 371, 570, 1236; III. 278, 762; IV. 1474. Homer e B 603; ω 234, etc.

2. IN A TEMPORAL SENSE.

I. 587, 1186; II. 1034; IV. 590 ὑπὸ κνέφας, "toward dusk". I. 1160 ὑπὸ δείελον, "toward evening". II. 1122; IV. 458 νύχθ' ὕπο λυγαίην. Cf. Π 202, X 102 (the only examples in Homer); also Arist. Ach. 139, 1076; Xen. Ana. II. 2, 14 and IV. 5, 9.

CHAPTER VI.

PREPOSITIONS IN ADVERBIAL PHRASES.

As a supplement to the prepositions in case-construction may be regarded the prepositions in adverbial phrases, where the adverb assumes the nature of a substantive. Cf. Krüger-Pökel, P. I., Sec. 66, A. 3-4; P. II., Sec. 66, A. 1-2.

The following examples occur in Apollonius:

With ἐπί: — I. 516; IV. 728 *ἐπὶ δήν*. According to Rutherford, New Phrynichus, p. 121, *ἐπὶ δήν* is an "*unintelligent*" imitation of the Homeric *ἐπὶ δηρόν* (!?). As a matter of fact, *ἐπὶ δηρόν* occurs only once in Homer (I 415), but seven times in Apollonius (I. 615, 870, 1072; II. 519, 759; III. 949, 1048.) — I. 1359; IV. 1527 *ἐπὶ τυτθόν*. III. 1145; IV. 1316 *ἐπὶ τόσσον*; cf. Γ 12; ε 251.—IV. 1335 *ἐπὶ μακρόν*: cf. Θ 160; ξ 117.— II. 942 *ἐπὶ προτέρωσε*. I. 661 *ἐπὶ πολλόν*; cf. II. 439 *περιπολλόν*.— More interesting is II. 428 *ἐπὶ δὲ σχεδόν*, which evidently is tmesis for *ἐπι-σχεδόν* (II. 492, 606; IV. 1108, 1185, 1348, etc). Compare *διὰ δ' ἀμπερές* (Λ 377, P 309; *φ* 422) for *δι-αμπερές*; *ἐκ δ' ὀνομακλήδην* (δ 278) for *ἐξ-ονομακλήδην*; *διὰ δ' ἄνδιχα* (Hes. Op. 13) for *διάνδιχα*. In this connection may be mentioned a very curious example from Apollonius; viz., III. 700 *σύν τε δρήστειρα πέλεσθαι*, where the scholiast takes *σύν* in tmesis with the noun and explains *συν-δρήστειρα* by *συν-εργός* "co-helper."*

With ἐκ: — I. 1078; II. 533; IV. 623 *ἐκ δὲ τόθεν*, cf. IV. 431 *ἐξέτι κείνου*, *ἐξ οὗ* and the Homeric *ἐξέτι τοῦ*, *ὅτε* (I 106).

With εἰς: — I. 1138 *ἔνθεν ἐς αἰεί*; II. 718 *εἰς αἰέν*. Cf. Aesch. Pro. 732, Eum. 836; Soph. Aj. 570.— IV. 1313 *εἰς ἐτέρωσε*.

With μετά: — I. 624 *μεθ' ὕστερον*, cf. h. Merc. 126; also *ἐς ὕστερον* (*μ* 126). II. 653 *οὐ μετὰ δηθά*; II. 451, 881, 1288; III. 955 *οὐ μετὰ δηρόν*, with which compare the synonymous phrase *δηρὸν δ' οὐ μετέπειτα* (II. 1259; III. 1329; also Ξ 319; *κ* 519).

* Cf. p. 48.

With **ἀπό**: — II. 192; IV. 1090, 1172 *ἀπὸ τηλοῦ*. Cf. *ι* 117. *Ἀπὸ τηλοῦ* might also be written as one word; cf. *κατ' αὐτόθι* and *καταυτόθι*. This last word deserves special attention on account of Rutherford's note in the New Phrynichus, p. 121; viz. "Any freak of diction may be expected in a writer like Ap. Rh., who at an age, when Greek had already lost all its great qualities, attempted to write in an old style which he little understood. He naturally makes even more blunders than are found in modern attempts to imitate classical styles, and by misunderstanding the facts of tmesis in Homer has been led to use many forms intrinsically absurd. In Il. X. 273 *βὰν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους*, the *κατά* belongs to *λιπέτην*, but in Apollonius *καταυτόθι* unblushingly takes the place of the simple *αὐτόθι*; cf. II. 778." That this criticism is unmerited, the Argonautica itself is the best proof. The fact that in six passages *κατ'* has to be taken with *αὐτόθι*, written also *καταυτόθι*,* is not so bad as Rutherford tried to make it. In Homer we have a good parallel in Ψ 147 *παρ' αὐτόθι μῆλ' ἱερεύσειν ἐς πηγάς*, where *παρ'* can hardly be in tmesis with the verb, but it is to be taken with the adverb, or rather it itself is adverbial, emphasizing the other adverb *αὐτοθι*, with which later it blends into one word. Moreover, that Apollonius recognized *κατά* to be in tmesis in K 273, seems to appear from his own examples, in which *κατά* is in tmesis with the verb, although standing immediately before *αὐτόθι* (I. 1356; II. 894; III. 648, 888; IV. 298), *αὖθι* (I. 1079; II. 530) or *αὐτοῦ* (I. 565).

That differences in the diction of Apollonius and Homer exist is quite natural. There are stylistic differences, and great ones at that, even in the Iliad and Odyssey, as they are in the early and late writings of every individual writer. Hence it should not be surprising if an imitative writer does not reproduce his model perfectly. Apollonius, imbued with the spirit of his contemporaries, was a scholar rather than a poet, and in the field of Homeric studies he produced undoubtedly the most creditable work of his age.

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* Cf. p. 28.

CONCLUSION.

The purpose of this thesis has been to show how closely Apollonius reproduced the Homeric usages of the prepositions. The investigation proved to be a source of constantly growing interest on account of the striking similarities in the two writers on the whole and the intentional differences or deviations of the latter from the former in detail. It is indeed astonishing to find a writer of the Alexandrian Epos so well versed in the Homeric idiom with all its peculiarities of form and meaning, without the aid of a Gehring or Ebeling; but still more surprising is it that Apollonius, after having thoroughly mastered the Homeric language, did not remain a slavish imitator. His aim in telling the often-told story of the Argonauts was not to make a *cento*. It was rather to write a poem that should be epic in coloring, but at the same time intelligible to his readers and in keeping with their taste. This demanded judicious selection. Forms, uses and words that would seem too strange, and were of so rare occurrence in Homer as scarcely to merit the name of being Homeric, had to be discarded; others had to be avoided because, being adopted into the later language, they had become too prosaic for the elevated diction of epic poetry. The others were to be imitated with the risk of going to excess. That Apollonius should keep here a perfect equilibrium would be expecting too much. That things inconsistant with Homeric usage, and even incongruous in the eyes of one who knows the history of Greek Syntax should occasionally occur was unavoidable; but I hope to have shown in this thesis that Apollonius is far from deserving what Rutherford says of him in the New Phrynichus, p. 121. Separated, though he was, from Homer by a long line of eminent writers, who mark so many stages in the evolution of the Greek language,—standing altogether outside of the period of the Classic

Literature of the Greeks, and living in Alexandria, when that city had become the centre of a new kind of literary activity, viz., that of imitation and artificiality rather than of invention and originality,— Apollonius admirably acquitted himself of his task by reflecting the Homeric diction. The Argonautica is a masterpiece of systematic industry, even though it lacks the quickening spark of the genius of Homer; and it fully shows that the Homeric language was under his discerning eye not petrified or dead; but was living, organic, capable of further development and productive of new words. It is this quality, more than anything else, that gives the work of Apollonius the stamp of a strong personality, and makes it especially interesting from a linguistic point of view. If Apollonius had not understood his prototype, Homer, we should expect to find in his work a strange mixture of poetic and prosaic usages. The Argonautica, however, testifies to a clear conception of purely poetic and prosaic constructions. In general, the prepositions which are less frequent in Apollonius than in Homer are prosaic; e. g. *κατά παρά, πρό, πρός*. With the utmost care Apollonius avoided also those particular usages of prepositions that were essentially prosaic. Thus *μετά* with the genitive is entirely absent from the Argonautica; *πρός* is rare (not once with the dative); and no trace of the articular infinitive with prepositions is found. On the other hand, the more poetic prepositions, as *ἀμφί, ἀνά, σύν*, and also the double prepositions *διέκ, παρέκ* and *ὑπέκ* are comparatively frequent in Apollonius. Likewise he uses *εἰς* with the person in the singular and *μετά* c. acc. in the same usage more frequenuy than Homer. Also post position and the adverbial use of prepositions gain in the Argonautica.

SYNOPTIC TABLE OF ALL THE USES OF THE PREPOSITIONS IN APOLLONIUS.

	I. Adverbial.	II. In Tmesis.	III. With Cases	IV. In Ad. Phr.	Total.
ἀμφί	20	7	69	0	96
ἀνά	0	28	55	0	83
ἀντί	0	0	3	0	3
ἀπό	0	21	69	3	93
διά	0	11	65	0	76
εἰς	0	3	165	3	171
ἐκ	0	31	163	4	198
ἐν	15	17	298	0	330
ἐπί	7	36	292	17	352
κατά	0	19	88	0	107
μετά	14	4	83	6	107
παρά	2	5	40	0	47
περί	23	9	60	0	92
πρό	7	0	2	0	9
πρός	4	1	13	0	18
σύν	10	7	65	0	82
ὑπέρ	0	2	44	0	46
ὑπό	0	0	119	0	119
ἀποπρό	0	0	0	0	0
διέκ	0	1	21	0	22
διαπρό	1	0	0	0	1
ἐπιπρό	11	0	0	0	11
παρέκ	5	1	11	0	17
περιπρό	1	0	0	0	1
πρόπαρ	0	0	2	0	2
προπρό	2	0	1	0	3
ὑπέκ	0	1	13	0	14
ὑπεκπρό	0	1	0	0	1
ὑποπρό	0	0	1	0	1
περί τ' ἀμφί τε	2	0	1	0	3
Total.	124	205	1743	33	2105

If we include in this list the five examples in which the preposition is used in a pregnant sense, i. e. as a compound verb (*ἄνα* IV. 1322, *ἄν* I. 494 and *πάρα* IV. 1260, 1272, 1553) we have in all 2110 prepositions in the Argonautica.

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ERRATA.

On page 6, l. 17, and page 38, l. 4, read ἐπί for επί and ἐπι respectively.
On page 45, l. 26, read περί for περὶ.
On page 46, l. 20 and 21, read γάρ for γὰρ.
On page 68, l. 7, read φρένες for θρένες.
On page 72, l. 24 read ἐπι-βραχεῖν for ἐπι-βράχω.
On page 81, l. 16 read *heutzutage* for *heutzatage*.
On page 103, l. 28, read ὑπέκ for ὑρέκ.
On page 105, l. 24, read λιποῦσα for χιποῦσα.
On page 112, l. 17, read πολέμοιο for πελέμοιο.
On page 136, l. 15, read *preponderance* for *preponderence*.
On page 138, l. 22, read αὐτοῖς for αύτοὶς, and l. 24, Φρίξοιο for Φρξοιοί.
On page 139, l. 6, read κέλευθος for κελευθος.
On page 144, l. 4, read αὐτὸν for αὐνὸν, and l. 25, ἤγ' for ἢ γὲ.
On page 158, l. 10, read *perspective* for *prospective*, and l. 28, read acc, 31 for 331.
On page 204, l. 29, read *inconsistent* for *inconsistant*.
On page 205, l. 33, read *frequently* for *frequenuy*.

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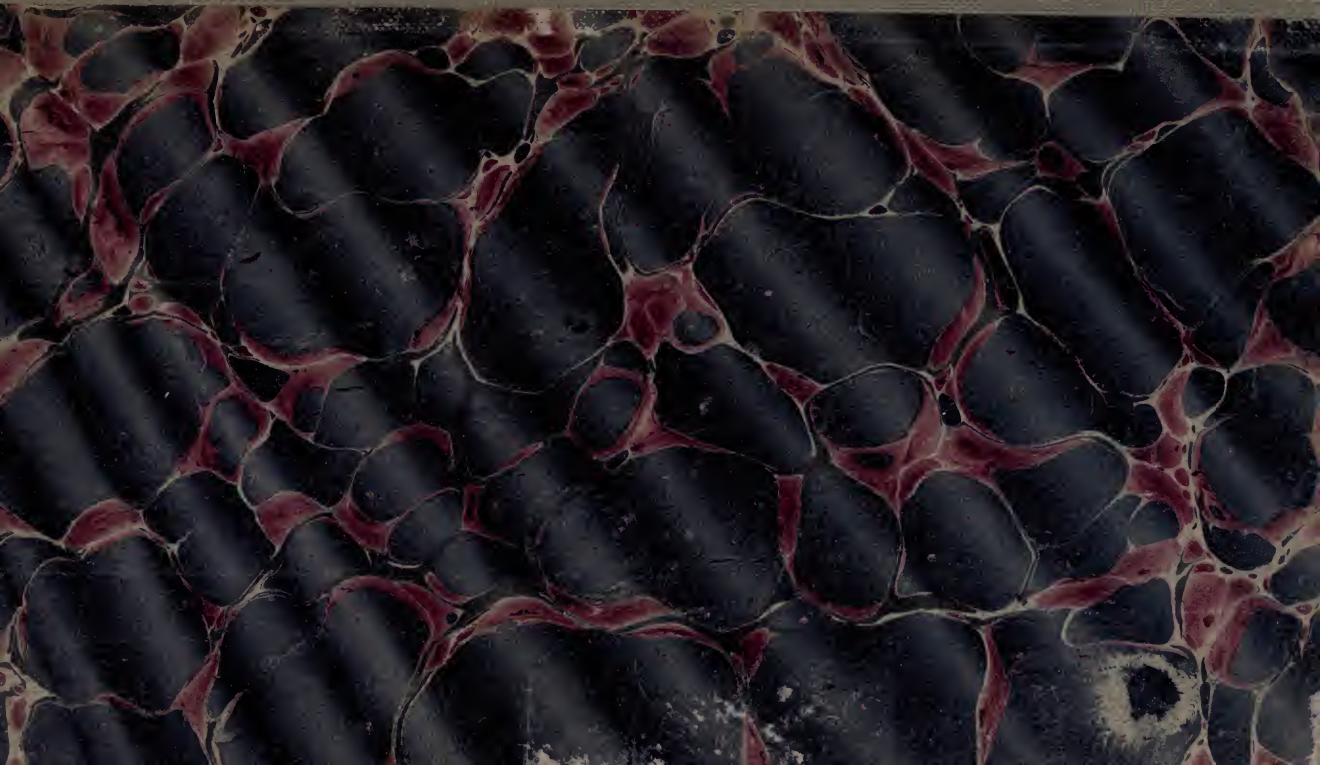
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